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UNITED MISSION STUDY

Friends of Africa

By Jean Kenyon MacKenzie

CHAPTER I—THE NEW FACT OF AFRICA

(With Additional Material)

By Mrs. E. D. McKune, Rushville, Indiana

"I BEG to direct your attention to Africa." famous words of Livingstone, are echoed by a modern native African in the poem on the next page. Livingstone pled in behalf of a people in a land of which little was then known; Mr. Nyabonga pleads in behalf of the same people—his people! Livingstone gave this challenge to Cambridge University students upon the completion of his first African transcontinental journey, less than a year before the United Presbyterian Church was formed. Almost seventy years separate the two quotations, yet the appeals are similar. Many changes have taken place in our denomination and in our country in those seventy years. What of the changes in Africa?

The Voice of Old Africa, pleading for no contacts with the outside world, pleading for old customs and old beliefs, is still heard, but only as a faint drum beat. The inventions and discoveries which bind together the whole world into one big neighborhood are finding their way into the remotest parts of the earth. For Africa, it is inevitable that industrial and commercial contacts will be made. Europe, America and other countries have found that they are too much dependent upon the resources that Africa alone can supply in sufficient quantities, to leave her unmolested.

Even within the memory of the living generation this vast new continent has been brought into the main stream of human life. Our daily experience reveals a great dependence upon the labor and materials of Africa. Mahogany from British West Africa and varnish from Belgian Congo are used in making our furniture. One-third of the world's supply of cocoa, much of our coffee, palm oil for our soap, ivory, spices, copper, tin, drugs and many other indispensable articles come from Africa. That half the world's supply of gold and

"Give a Thought to Africa"

Give a thought to Africa!
'Neath the burning sun,
Hosts of weary hearts are there,
Waiting to be won.
Many idols have they,
But from swamp and clod
Many a voice is crying out
For the living God.

Breathe a prayer for Africa:
"O thou God of love,
Send thy blessing on the tribes,
From thy home above."
Swarthy lips when moved by grace,
Can most sweetly sing;
Pray that Afric's heart may be
Loyal to our King.

Give your love to Africa!
There our brothers call.
Bring release from slavery,
Break sin's bitter thrall.
White shall love the black man,
Each forget the past;
In the Father's house above,
All will meet at last.

—Hosea K. Nyabonga.

The author of the above verses is a native of Uganda, East Africa, who is now a student at Clark University, Atlanta, Ga. He is the eldest son of a native king, and consequently is heir apparent to the throne. He is a devout Christian, has a fine mental endowment, and is fitting himself for the largest possible service to his people on his return to Africa.

"HOSTS OF WEARY HEARTS ARE THERE WAITING TO BE WON"

eighty per cent of its supply of diamonds come from Africa is becoming a trite statement. In turn Africa recognizes a growing need for the products from the Western world.

And yet, listen to Mr. Oldham as he tells us that in the Christian view these material things are "not of supreme importance, rather the destiny and welfare of the millions of human beings suddenly swept into the life of the twentieth century." In our study this year the foremost aim is to discover real ways by which only the best of other civilizations shall find their way to these 130,000,000 people.

OPENING THE DOOR INTO A NEW AFRICA

Max Yergan, an African himself, opens wide the door to us in Chapter VII of "Thinking with Africa". He says, "It must be manifest that it is out of a New Africa that we of the church of that land speak to you of the church of the West. To be sure much of the old life still exists. Witchcraft is still a force with us; ignorance and superstition still hold high their ugly heads. Millions have yet to get a glimpse of the face of a God of Love and be assured that in Christ have been manifested the promises of a loving Father. And the winds that carry our message across the seas to you to whom so much has been given, cannot bear down upon you too swiftly with our urgent request that you share with us the light and love and life of Jesus."

Livingstone came upon a continent which had deserts uncrossed, mountains and rivers undiscovered. In fact, the white man knew little about the interior. Since then, every foot of the territory has passed under the control or mandated protection of some European country except Abyssinia, a monarchy, and Liberia, one lone Republic. How anxiously we watch Liberia, herself a child of America, founded upon the West Coast of Africa for liberated slaves! In spite of past struggles she is a demonstration that the black race is capable of self-rule.

Donald Fraser in "The New Africa" refers to the Africa that Livingstone made new to the world by his discoveries, and reminds us that each succeeding generation has seen a NEW AFRICA. In referring to the memorable meeting place of Stanley and Livingstone, he mentions that a railway station now stands there, and that telegraph lines bind it to the whole world. The time that a wireless message takes to travel from Ujiji to London is but a fraction of a second. Quite a change when we reflect that though Stanley made the trip with unbelievable rapidity, it took him nine months from the time he left the coast until he reached Livingstone at Ujiji.

"The present King of Uganda"—according to E. Alexander Powell—"the grandson of that Mtesa for whom Stanley made an impassioned appeal that missionaries be sent, is an enthusiastic tennis player, has built a golf course near his capital and burns up the roads in a low slung racing car."

Basil Matthews states the change in another way, "The boy who saw only the grotesque wonders of the witch doctor and of warriors dance

around village fire, now laughs in the movies at Harold Lloyd, Charlie Chaplin and Felix the Cat; thrills at Pola Negri's passionate escapades; loses his heart to Mary Pickford and follows the air exploits of the latest trans-oceanic flyers."

We might mention the inestimable influence of railways as they are rapidly replacing the old, slow methods of transportation. The Cape is now linked to Cairo by mechanical transportation means. For good or ill they carry the products of civilization to every tribe. As we read, "Not a wheel turns in the African forest but an African custom is broken on it," and try to grasp its meaning to the Africans themselves, can we do aught else than pray and work that the face of Christ may somehow shine forth in the New that replaces the Old?

How must the Africans themselves regard the changes? Of course, in one sense nothing is new—the same natural beauties of sky, rivers and trees, the same God-given emotions of love, sympathy, justice, and relations towards their fellows—though they face the mighty task of adjusting themselves to the manifestation of them in a new way. What is their impression of the thousands of white men and women who have come to dwell among them? As our author intimates, the very name of Africa was not of their choosing. "They lived and died on a nameless soil; for them it was our forest, our beach, the forest of our tribe." They are beginning to feel new strength in an awakening race consciousness. A Nationalist Movement, accentuated by the late war, attempting to unite the Africans in a world movement for self-determination, calls for wise leadership.

Max Yergan answers our question thus: "But it is the New Africa which renders our situation so acute. You of the West are part of your present; it has grown out of your past and you have developed or are developing a means of controlling the systems of life you have built up. But we in Africa are in a situation of which we are not so fully a part. Your ideas, your methods, your beliefs and desires have steadily engulfed us. We find ourselves compelled to drive a fiery steed or at least be in the road where he is driven. We did not have the steed as a colt; he has come upon us in the strength and strangeness of his maturity. In order that we may not be thrown off or trampled under the feet of this steed which has been set among us, we call upon you to join hands with us in a common effort to understand and direct the forces he represents in Western civilization."

The early explorers were of different types. Miss Mackenzie refers first to Prince Henry of Portugal as possessing the passion of discovery; to others representing the passionate adventurer, passionate historian and passionate sharer of the good tidings of Jesus Christ and salvation through Him. How did the Africans regard these early explorers?

How did they regard those who for the lust of money in terms of slaves, took them by force to labor under foreign skies? We criticize, and justly so, the African chieftains who became some of the world's most cruel

slave raiders. But dare we forget that the market provided for their captives goaded them on to sacrifice those of their own race?

We would not omit from our picture the regard that the Africans must have had for those who came to live unselfishly among them. Instance Mary Slessor, the Moffats, Livingstone, Mackenzie of South Africa, Mackay and a host of others. They were so much concerned with the real soul of the African—that which represented his highest potential worth—that they were willing to die if need be that their African friends might be saved.

The foregoing evidences of contacts, both material and spiritual, bring the realization of increasing responsibilities. Someone has truthfully said,

"Our grandfathers lived in a County,
Our fathers lived in a State,
We live in a Nation,
Our children live in the World."

FRIENDS WHO HAVE ENTERED THE OPEN DOOR

Africa's true friends are many. Some in the Past have gone to dwell within her borders, sacrificing comforts to show their friendship. A larger number have been those who through their study, influence and gifts have been no less loyal though they remained by their Western firesides. Among the latter should be mentioned the women in missionary societies of the past, who, though they knew comparatively little of their "heathen brothers and sisters in Darkest Africa" continued to pray and give. They were touched to the heart by stories of need. Then, the appeal was to the Romantic; the lure, that of the Unknown. Today, the Romantic appeal is superseded by a call for clear, courageous thinking. Perhaps we, as missionary women, are finding it difficult to adjust ourselves to this new appeal. Who dare say that the New method of study and mutual understanding may not call forth an even greater host of friends?

No one doubts the sincerity of Miss Jean Kenyon Mackenzie's friendship for Africa. Our text book teems with her love as do also "An African Trail," "African Clearings," and everything that has come from her pen. Miss Mackenzie, the daughter of a Presbyterian minister, was born in Illinois. Upon completion of college, though frail in health, she consecrated herself to go as a missionary to Cameroun, West Africa. The ill health of herself and of her parents caused interruptions in the fine work she was doing in Africa. During the War she was asked to return to Cameroun, a German territory taken by the French, to act as an interpreter. Her work in that respect was most satisfactory. At present she works in behalf of the Presbyterian Foreign Board and lives with her father in Riverdale, N. Y., where he last served as pastor.

Miss Mackenzie calls attention to three friends and servants of Africa —Dr. J. E. K. Aggrey, Sir Harry Johnston and Mrs. Mary K. Edwards.

We especially mention Dr. Aggrey, native leader of the youth of his own country. He was born on the Gold Coast at Annamabu. Descendant of noble African warriors, he was heir to state and public positions from his father and to five thrones or "stools"

on his mother's side. "But it is enough for me that it is known I have such dynasties", said he, "On my father's side I prefer to be spokesman for my entire country—Africa, my Africa. On my mother's side I prefer the golden stool of education. I want all my people, my countrymen, men and women, to be educated in the larger sense in the hand, the heart, the head, and thus render Africa indispensable in spiritual, intellectual and common civil products to the world."

He attended school at the Wesleyan Mission at Cape Coast Castle, preparing for teaching and the ministry. At the age of twenty as he took ship for America, it is significant that he, in the twentieth century, sailed from the same beach from which slaves had been sent in the eighteenth century and landed at Virginia on the banks of the creek where the first slave ships had landed. While in America, ever preparing himself to return to his own people, he received twelve degrees from colleges.

The Phelps-Stokes Commission chose him to assist in the careful educational survey of West and East Africa. Dr. Jones, chairman, referred to Aggrey as the most valuable man on the Commission.

The part Aggrey was to have with Mr. Fraser in Achimota College is well known. He had barely begun this work when in 1927 he came to America to complete a book concerning his countrymen. A heat wave on a July morning caused sudden illness and death.

He was noted for his genial personality, apt humor and loyalty to Christ. "He interpreted the African to the white man and the white man to the African." Those who looked upon him as the "greatest living African" feel an irreparable loss in his untimely death.

Africa had another black friend in Prophet Harris, native of Liberia. In this land of unusually high death-rate, Harris began to tell what he had learned of Christ. Bible in one hand and a simple cross in the other,

"A HARRIS CHRISTIAN"
French Ivory Coast, praying before a Bible though unable to read a single word of it.

he toured the West African bush, teaching the people songs and advising them to buy Bibles so they would be ready when one came who could read to them. The people built little churches of grass or mud, into which to place their silent witness of the presence of God. For ten years thirty thousand faithful "Harris Christians" waited before a missionary found them.

William Wilberforce was a great English statesman who kept knocking at the door of the British slave

trade. He lived to see his dream realized. He saw slavery forbidden in every part of the world owing allegiance to the British flag. Undoubtedly he was a friend of Africa.

The Prince of Wales, about whom interest centers as he travels on his good-will tour in Africa, is another friend. The institution at Achimota is called the Prince of Wales College. We may well expect to see future manifestations of his friendship.

The Conference on Africa held at Le Zoute, Belgium in 1926 was made up of a company of her friends interested in the solution of her problems.

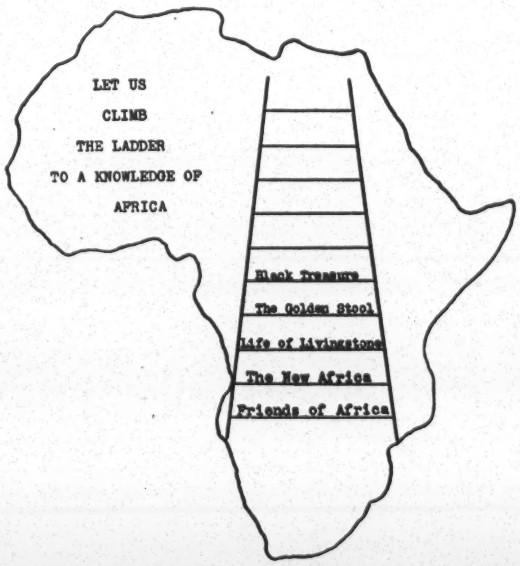
Mr. J. H. Oldham who has written the Foreword to each chapter of our text is another friend. Many missionaries might be mentioned as friends who look forward to the day when the African will rise above past ignorance and be fitted to make his own racial contribution to the world. Africa needs an increasing number of friends in all walks of life who will stand by her and help her to make Christ the Chief Cornerstone of the NEW AFRICA. Fittingly does Miss Mackenzie close her chapter with a Bulu proverb, "The river goes crooked, because it goes alone."

GENERAL SUGGESTIONS FOR THE STUDY OF AFRICA

A few general suggestions for the entire study might with profit be given now. Special "feature suggestions" will be given with each chapter.

I. READING CIRCLE

When we have entered the NEW AFRICA, it is quite certain we will want to dwell there in a richer way. Seldom are so many helpful books available for the United Study Course. Perhaps a Reading Contest would be of unending interest. Why not try this *Missionary Ladder Contest?*



Choose a few good books on Africa. Make a large poster like the accompanying drawing, writing the title of one book on each round of the ladder. As a book is read the name of the reader is fastened with a push pin on the proper round. Two sides may be chosen if you like a Group Contest. At the close the winning side may furnish an African Book Luncheon or Banquet. (Suggestions given later)

Or, better than the poster is an actual little wooden ladder and the use of two colors of price tags on which write the names of readers.

The Literature Secretary or an especially appointed committee might work out details; collect books from private and public libraries, or purchase several for the Missionary Library; be responsible for having the ladder at the meetings; and in general, boost the reading. Here is a suggested list of different types of books:

Friends of Africa (text); *The New Africa* by Donald Fraser; A good biography of Livingstone; *The Golden*

Stool by Edwin W. Smith; *Black Treasure* by Basil Matthews; *Thinking With Africa* by a group of Nationals, edited by Milton Stauffer; *Africa and Her Peoples* by F. Dea-Ville Walker; *Liberia Old and New* by Sibley and Westermann; *The Moffats* by Hubbard.

Pages 829-831 of October *Missionary Review of the World* and the Bibliography of *"Friends of Africa"* offer excellent suggestions.

This Contest might extend to a whole Presbyterial, counting points by societies and making honorable mention at the Presbyterial Convention of women who have read at least five books.

II. MAPS AND PICTURES

The African is sometimes credited with the saying concerning the advantages of the "Eye Gate" over the "Ear Gate" alone, in learning. Let us use the "Eye Gate" in studying about the African.

1. MAPS—Use at each meeting to locate places mentioned. A fine Wall Map of Africa showing location of Protestant Missions is available through our Literature Department, as are also Outline Maps.

2. PICTURES—"The Land of the Far Flung Challenge," an excellent collection of large pictures in booklet form, is published by the Methodist Board of Foreign Missions, 111 Fifth St., N. Y. Price ten cents.

An African Picture Sheet, twenty-five cents, from our Board.

III. PLAYS AND PAGEANTS

With Christmas near, we call special attention to "Shall the Star Shine" which presents a fine message to begin the study of Africa. It combines the Christmas setting and the question of retrenchment in African missions. Price five cents, published by Baptist Board, Missionary Department, 276 Fifth Avenue, New York City.

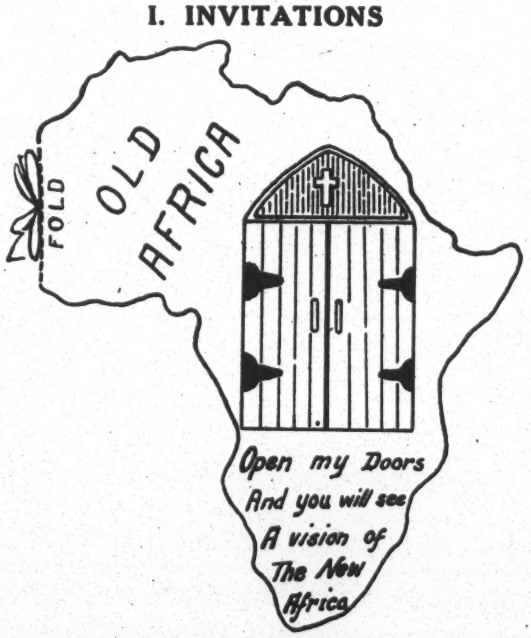
(All Books and Helps suggested can doubtless be secured through our own Literature Department.)

IV. AFRICA IN ADVERTISEMENTS

A teacher at the Winona Lake Interdenominational Missionary Conference suggested getting a small roll of eighteen inch heavy wrapping paper. At the beginning of the roll write in large letters: "If you think Africa is far away, read the advertisements and clippings in your magazines and newspapers." Cut out these advertisements and paste on the paper, unrolling as necessary. As your collection grows you will be surprised how much our commercial world includes Africa! For instance, Mobiloil carries a good advertisement for our purpose in the Literary Digest for August 18, p.69. The same picture appeared in the September American Magazine, p.77. On the last page of the National Geographic for October is a fine one advertising a Travel Cruise.

SPECIAL SUGGESTIONS FOR CHAPTER I.

I. INVITATIONS



See suggested drawing. From a folded piece of paper cut two Africas, leaving the west coast attached to tie with ribbon. On the cover page cut the doors along three sides so they will open, to show the simple invitation giving time and place of meeting which you will write on the inside Africa.

II. PROGRAM FEATURE

The Sidelight by Mrs. Oyler may be given as a monologue or impersonation, being sure to emphasize that Nyadeiwul, the speaker, is eighty years old and has seen these changes in our Sudan Mission. With little preparation and no special costuming the story told in the first person would be effective. She might begin: "I am Nyadeiwul. Today I stand at the Door of the New Africa. I represent the Old Africa too for I have seen . . . . . (Continue with the Sidelight.)

Or, for a more effective presentation, make a large poster, like the cover page of the invitation suggested. The Leader of the Program opens the Door of Old Africa revealing Nyadeiwul who speaks through the Open Door.

The Scripture 1 Cor. 16:9 and Psalms 68:31-35 for Devotionals, further emphasizes that all Africa is an Open Door.

The whole program might be carried out as a series of Impersonations. The Leader first explains the idea suggested and announces the speakers. One speaking for Old Africa and standing before the Unopened Door might tell of the early explorers (Friends of Africa, pp.8-15). Following Nyadeiwul who speaks through the open door, the leader announces various friends who tell briefly (through the open door) in the first person, how they have tried to open wide the door for mutual Christian understanding. Friends as Miss Mackenzie, Dr. Aggrey, Mr. Harris, etc. Friends mentioned in later chapters might be used in this first program.

Or, instead of the poster suggested, draw or buy an outline map of Africa. Put on it only the rivers, mountains, etc., known eighty years ago. Considering the extreme eastern point as a door knob, open Old Africa, behind which is revealed the New Africa (map of modern Africa, showing Protestant Missions, suggested in General Helps). The Leader opens the Door and proceeds as above.

"Side Lights" from Our Own Mission Fields

NYADEIWUL

By Mrs. D. S. Oyler, Doleib Hill, Sudan, On furlough, Sterling Kansas.

IN the foreword to the first chapter of the book which we are to study for the next six months there is a comprehensive description of many changes which have taken place in Africa during the life-time of an individual only eighty years old. Changes within this continent have been so great during the last eight decades, and particularly during the last ten years of this period that we stand amazed at the transformations which have taken place.

Amongst the Shulla Christians is a woman by the name of Nyadeiwul, who is the oldest of the little band as far as her years are concerned, but from the standpoint of Christian experience she is a child of nine years. When we think of her as she was in the old days, and then remember the simple, but soul-stirring prayers she has offered at the women's meetings, we can truly say, "Thank God for the transformation of this one soul in the Land of the Blacks."

As a supplement to the material

which is given in the first chapter of "Friends of Africa", shall we let this dear old grandmother tell her own story of changes she has seen in the region round about Doleib Hill? Were it possible, each mission station in the Sudan could supply us with just such material.

"My name is Nyadeiwul. I am the daughter of Deng. When the Dervishes first came to our village I had one little red thing in my breast. (When the Dervishes came she was the mother of one child, whom she was nursing. According to this statement her age is between seventy and seventy-five years). We fled to the country of the Dinkas, and remained there until the war was finished.

"When the red foreigners (the missionaries) came to Tatug (Doleib Hill) my son Ding was herding the sheep. In that time Tatug was covered with bushes and thorns. Lions and leopards slept there. The Shullas did not travel that road by night because they were afraid of the animals.

"One day Deng, who lives in our village was passing by Tatug, and a leopard jumped out on him, and tore almost his whole scalp off. We had no red foreigner in our midst who knew the talk of medicine (a doctor) and we put the scalp on ourselves. When Deng comes to Tatug the next time, look at his head, and you will see his hair is not like the hair of other Shullas, because the leopard wanted to eat him.

"After the red foreigners came in their boat they had many things which they put on the river bank. Then they made a house of cloth (they set up a tent). We Shullas said, 'Are they not afraid of the wild beasts? Are they not afraid of enemies who may come by night?

"We carry our things in baskets, but these foreigners had them in wood. They carried everything to the house of cloth. We said, 'What is in the thing made of wood? (They wondered what the contents of the boxes were.)

"They ate three times a day. We usually eat twice a day, but when food is scarce we only eat once a day, and sometimes we go two days and three days without food. Before they ate, they always mourned, and we said, 'Why do the foreigners mourn, when they have much food?' (Our pioneer missionaries sang as a part of their worship, and the Shullas thought they were mourning.)

"One day, the old woman (Mrs. Giffen) showed us a piece of glass. Before the red foreigners arrived at Tatug we had seen some bottles, but this glass was different. When I looked at it I saw a woman who looked just like me. She was my twin. I said, 'What is this talk? Did God create two women just alike?' (Mrs. Giffen had a mirror which she showed to the natives.)

"The men (Dr. Giffen and Dr. McLaughlin) began to build a house. The women remained in the house of cloth. They did not help in the building like Shulla women do. They did not go to the river to get water to drink, nor water to mix the mud plaster. The men did that.

"The men cut down all the little trees, and the thorns, and the wild animals left. The snakes remained.

We always have snakes in our land. We Shullas had not built any houses at Tatug for many, many years. We were afraid of the spirits of all our relatives and friends whom we had buried there. We said these spirits were so many, it would not be safe to live there.

"When the men began to cut away the thorns and trees, we wondered if they would leave the tugas (the Doleib palm trees, which bear a huge fruit, of which the natives are very fond). They left all the palm trees, and we said, 'That talk is good.' (They were happy because the early missionaries left all the palm trees.)

"The man of medicine (Dr. McLaughlin), his head was there. (They thought Dr. McLaughlin was very clever.) He poured water in our eyes, and they became well. He put oil on our sores, and their talk was finished. (Oil—or ointment.) He made us swallow little white things like seeds, and our insides recovered. (He gave them pills.)

"At first we were afraid of all these foreigners. There were four. We thought they had come to entice us, and to make slaves of us, like the other red foreigners had done. One moon passed, and nothing happened. Another moon passed, and nothing happened. Then one year passed, and still they had done us no harm.

"We kept the children away from the foreigners because we were afraid they would cast the evil eye on them. One day we saw one of the old women put her arms around one of the little sons of Shullas, and we said, 'Ah, the talk is good. Their insides are clean.' (When they saw one of the ladies, either Mrs. McLaughlin or Mrs. Giffen, put her arms around a little child, they realized that it was done because there was no evil in her heart towards the child, and she embraced him because she loved him.)

"The foreigners sat in our midst for eleven years, but we Shullas were still afraid. We had heard the talk of God, but we did not want the water of God put on our heads. Then Nyidok (the first convert), who is my relative, was baptized. Some of us laughed at him and said he was a fool because he believed in the God of the foreigners. We said they had given him many things because he did this. He said he had not taken one tick. (A one millieme piece, which is worth one-half a cent, is called a 'tick' in Shulla land.)

"Ten more years passed by, and still there were only *eleven* Shullas who had the water of God on their heads. I was one of them. I talked much, but the hearts of the people were like stones. They told me they were happy with their own talk. They did not want the talk of God.

"Then our friend, Mr. Guthrie, died. One day he was with us, the next day he was absent. They did not bury him in his house, nor beside the house. Many Shullas said he was being cast out, and his spirit would return and trouble the foreigners who remained. We Christians helped to bury him. We had been taught there is no fear in death.

"In the next month a little one who stands at the door, was born. (She is telling about the birth of little Mary Katherine Guthrie, who was born about six weeks after the death

of her father. In Shulla parlance, a little one who stands at the door is a girl, while a little one who stands in the middle of the village means a boy.)

"The next month the mother of this little red thing died. The Shullas who refused the talk of God said that Mr. Guthrie's spirit was angry because he had not been buried near the house, and also because Mrs. Guthrie had not sacrificed any oxen when he died. Therefore his spirit cursed her, and she died.

"We talked to the foreigners about it, and they said we should be strong in the talk of God. They told us to talk much to God. They said that which God wanted, we would see. We must not be afraid.

"We prayed much. The people across the big river prayed much. (The big river—the ocean.) Many Shullas said, 'Ah, we must believe'. Many Shullas had the water of God put on their heads, but they are few. Many of our relatives still refuse.

"Sometimes the way of God is hard. Many times the Evil One is close. I am an old woman. The talk of papers I do not know. (She is illiterate.) The talk of sin is in me, but I want to do right. I ask God to return his spittle upon me. (To return spittle upon a person, means he is forgiven. Spitting upon an individual is a sign of blessing in the land of the Shullas.) We know God loves the Shullas, and he loves the foreigners. He sees our insides. He does not ask about the color of our skin. We have some red sheep. We have white sheep. We have black sheep. We say they are one. God says all his children are the same.

"We Christians have learned the medicine men can not harm us. Once a medicine man put a charm on the calves which belonged to the mission. They were sick, and some had died. He said he would kill the remainder, but they all lived. His head was made like an animal. (His charms were unsuccessful, and his powers availed nothing.) We Shullas have sat many years and heard the talk of the witch doctors. It is hard to forget their talk, but we try.

"Another time a witch doctor in my village said he would put a charm on all the guns of the missionaries so that they would have no meat. They said he was welcome to cast the charm. He knew he could not harm the foreigners.

"When the bad wind came (The smallpox epidemic of 1920) we said that all the foreigners and all the Shullas would be taken. Many of our friends died, but the Shullas and the foreigners who lived at Tatug all escaped. They were kept by God. They were not afraid.

"When the first ship of the air came those who saw it said it was a big bird. Those who saw it not said it was not a thing of the earth. We were going to fight about it. We went to the red foreigner and he told us it was a ship which went along in the air like a bird. He said there were many in his country like it, and that people traveled that way. We said to ourselves that it was not a thing of our forefathers, therefore we would have nothing to do with it.

"The foreigners have a little box in their house. (A telephone.) They say they stand before the box, and

they talk, and they hear the voice of one who talks in Malakal. (We have telephone connection with the post office at Malakal, which is twenty-two miles down the river.)

"Two years ago a new boat came along. The boats of the river have feet. (Referring to the paddle wheels at the back of the river steamers.) The foreigners put wood in a fire which is inside the boat, and they say they make it walk in that way. This new boat had no wood on it, and we said, 'What is this? Here is a boat which has no wood. How does it walk?' The foreigners told us it walked with oil. (This particular steamer burned oil, instead of wood or coal.) This boat had a big voice. We had never heard such a voice. We, who were on the river bank at Tatug when it stopped, said, 'Ah, this sound is like no other we have heard.' (This boat had a siren whistle, which was the first heard in the Southern Sudan.) All the dogs in all the villages, were frightened, and they howled. The people, who were working in the fields, fled to their villages because they were afraid of this new animal, with such a big voice.

"Last year the government made war on the Nuers. They came by our villages in that which walked by itself. It had no horses, nor donkeys to pull it along. We had not seen it before. Now there are many like it. (She is speaking of automobiles.)

"The red foreigners who brought us the Word of God are our friends. They say we must learn the talk of God. They tell us we must send our children to the house of learning. We say it is not a thing of our ancestors. They tell us if our children learn the talk of paper we will no longer be cheated by the other foreigners who sell us cloth and beads. (The Arab traders.) They also tell us if our children learn this talk of learning, then they can read the Words of God by themselves."

This simple-minded grandmother is just a tiny bit of the foundation of the Church of God which is being laid out in pagan Africa. Shall we thank God for this one foundation stone? And shall we ask Him that many more such foundation stones may soon be laid?

THE NEW FACT OF ABYSSINIA

By Mrs. Fred Russell, Addis Ababa, Abyssinia.

I AM going to presume that you are as ignorant about Abyssinia as I myself was before coming here to work. First of all look at the map in the front of the Mission Study book, "Friends of Africa" or in your Atlas and find Abyssinia. You will notice that it is a small country and that it has no seaport. Of its scenic beauty, its agricultural abundance, its hidden mineral wealth and its needy backward people, your map will tell you nothing, but the fact that the country has no seaport and is isolated from foreign influences tells a long story. You know that Abyssinia is one of the two independent countries left in Africa, all others except Liberia having been annexed to some European power with mandate government

by that country. Abyssinia has with difficulty maintained that independence of which she is so proud but she has paid a price—the price of not developing along with the rest of Africa, as it has been touched by the white man.

With no railroads and no waterways, Abyssinia has kept out the would-be possessors of their land but also they have hindered progress of any sort. Up to ten years ago, anyone who wished to enter Abyssinia had to trek across the desert of Somoliland or else come by way of Sudan along the malaria infested rivers up to the heights of Abyssinia. Few cared to make the effort and the country remained practically untouched by outside civilization. No roads; all freight was moved on men's heads or mule's backs. No schools; no need was felt for education. No imports; the country could raise all it needed. No exports; because it felt no need for money, all its wants were supplied at home.

Many influences have been brought to bear and in spite of its isolation developments have been forced upon Abyssinia. Many countries are coveteous of the hidden wealth of the country and in spite of her distrust of the foreigner many have come for various causes and the isolation of Abyssinia is a thing of the past. This all has come about during the past few years, so that what the past one hundred years have meant to Africa as a whole, the past ten years have meant to Abyssinia. I shall not in any sense try to present the political problems which her progressive ruler faces in trying to develop the country from within—they are many and great. Only as the changes affect the work of your missionaries on this field and as they touch the life of the people we are so eager to bring to Christ, will we discuss them.

A NEW ERA

Abyssinia faces a new era—she has no choice in the matter; the world at large has entered the country. Since the railway has been built from Jibouti (French seaport) to Addis Ababa, the capital and only city in Abyssinia, the white man in search of various things has come to Abyssinia. With him arrives the motor car, and need of roads to accommodate it. Five years ago there were not more than three or four cars in the country, all owned by royalty, now there are nearly four hundred, and not more than fifty miles of roads in the whole country. With the white man arrive also increased prices, for the shrewd native soon learns that the foolish man will pay exhorbitant prices for eggs, milk, and meat rather than do without—therefore, reasons the producer, we will ask and get these large amounts of money for what was once of little value. With this money that comes so readily into the hand of the Abyssinian, who has never had any education in proper use of money, come problems. One feels anew that money is indeed the root of all evil for the things money brings to the Abyssinian are indeed of doubtful value.

THE WHITE MAN

In speaking of the white man, I mean every type and sort, from the scientist and explorer to the semi-

oriental, who barters and trades with pins and muslin and drink shops. For many reasons the white man has come to this land. Big business has sent representatives who would find profit in the cotton, coffee, water-power and mining prospects that this rich country produces. Museums in various countries send men to collect specimens of the rare bird and animal life abounding in the mountains and plains, that the knowledge of the world may be increased. Pleasure seekers and big-game hunters have come hunting in the one remaining country that does not charge a large price for the privilege of shooting elephants, lions and other animals, still plentiful throughout the land. Ne'er-do-wells have drifted in from many a port and found this a place easy to make a living, by fair means or foul, and stayed to barter with short weight and cheat the natives. Some who are actually exiled from civilized countries because of crimes have slipped in and dare to stand equal with decent men. Is it any wonder that the native is a bit confused when you add to all the above mentioned the *Missionary* who has come with the one aim to help the country by helping the individuals to find Christ. How shall the Abyssinian know who has come to help or who has come to rob! To his uneducated judgment all have fair faces, all live in big houses (compared to his grass huts) all have much money to spend —how is he to know who is the "Friend of Abyssinia"!

All white men speak a strange "mouth", all their ways are strange to him, the money of all is of equal value—how then shall he know that there is any difference in the motives of these men who have invaded the formerly unchanged ways of his people?

TWO METHODS OF THE WHITE MAN

Let me tell you two incidents and you will readily see how all these things bear on the thing we are most interested in—the missionary and his place, influence and problems in the land, especially the problem of helping the native to adjust himself to the new conditions that are present and which he must face.

An unprincipled European was doing some building; he needed sand so he sent his servant out to tell the people near the river to load their donkeys with sand and to bring it to him where the building was being constructed. He mentioned a fair price. The sand was brought and the price paid for the first lot, half of what he needed, and they were told to go and bring again another day. When they arrived with the second lot, enough to complete his work, he refused to pay them any price at all, just a copper coin for each load. Argument availed nothing, nor reminding him of his former price and promise. He well knew that there was no other place for them to sell the sand, that they would gain nothing by tiring their animals to take the sand back to the river and that eventually they would dump it down where they stood. The natives knew they had no court case and rather than go empty handed they took the copper coin, dumped the sand and went home —sadder and wiser to the ways of the white man! Think for yourself

what was in the mind of the cheated man. Perhaps some missionary would be the next one to send to the river to buy sand. Can you not see the difficulty he faces. What would words of a white man mean after the former experience? Why should he believe anything the white man says about God? Has not the white man lied to him before and cheated him out of half of his money? How can he know that God in the life of one man and not the other is the reason for the difference in the treatment he receives?

The other instance in exactly opposite in nature. A certain party of collectors for a great Museum were to trek through the country. They wanted only specimens of unusual animals and birds and were not killing for the love of it but only to preserve the animals for educational purposes. They had plenty of money and had the Government's sanction for their work. They were honest men, wishing to do well by all who served them or their caravan in any capacity. One would wonder how they could do a wrong to anyone! They had need of a guide who knew the country and who could speak English so His Imperial Highness, Ras Tafara, gave them the use of one of his official interpreters for the few months they were to be in the country. He told them that the young man's pay would go on as usual and they need not pay him anything. He proved very useful to them and of course it was natural that they should want to reimburse him in some way. A small present or gift of money would have been sufficient and would have pleased him. Instead, in their mistaken kindness and generosity they gave the boy $75 a month for the few months he was with them. Our highest paid mission teacher gets less than $20 and that is very good wages; ordinary help gets about $4 a month. The result of their generosity was disastrous. The boy, with only a smattering of education lost his head over the seemingly great importance of his position with these "big men" and was no longer content with his place as interpreter, with the final result that he is of no use to anyone and has no employment.

From these two incidents, typical of the two extremes of dealings with the white man, you see that the contact with him is not an unmixed blessing in either case. You may be thinking of the white man as so much superior to the African that he can be only the bearer of good to the black race. I assure you that man without God in his heart is evil, be he black or white. Not only has the white man, in form of your representatives on the mission field, brought help and blessing to the people but the white man has brought untold vice and evil, craftiness and dishonesty to the people that we are striving so much to help. And how shall the native know what thoughts are within—all faces look white to him!

These things I have pointed out, trying to show you the new fact of Abyssinia, a time of change and a difficult time to native, ruler and missionary. We need your prayers in a special way over these problems.

HOME MISSION STUDY

Text: What Next In Home Missions

By William P. Shriver

Chapter I: Looking Two Ways

By Mrs. Haidee Ewing Rankin

LOOKING two ways, backward and forward, is oftentimes a very helpful experience. To consider "conquests" of the past gives increased faith and courage to ask, "What Next In Home Missions?" and gives us the determination to answer the question so far as the opportunity is ours.

Looking toward the past, we find the adventures of home missions in the pioneer stage are as fascinating and as exciting and as inspiring as are the adventures of the pioneers of history—the pioneers of history who "blazed the trail" in which the "advance guard of the Christian movement ventured." And the influence of this advance guard of Christian pioneers accomplished a work as far reaching as that of any of the early settlers. Our text presents a Chronology of Missions in America which parallels events in American history and "serves to indicate something of the response which the church has made to the varied economic, political and social movements, and brings into striking relation many occasions which bore upon the religious trend of the forming nation." And by following it one sees that "Home Missions were the religious version of the geographical occupancy of the continent. They were migrant Christianity ever camping on the trail of empire and conquering for ideals what the pioneer conquered for the nation; redeeming from materialism and vice what he redeemed from forest, swamp, empty prairie and roving savage."

EARLY HOME MISSIONS

Glancing back over the early story of Home Missions we discover the concern of the "pioneers of religious freedom" resulted in a completely organized Congregational church steping off the Mayflower.

Again, as the Mississippi was discovered, explored and taken possession of, we find itinerant missionaries going back from the coast settlements and following up the river valleys.

Naturally the Revolutionary period gave rise to the need of greater Christian activities and ten years after the Declaration of Independence the loved and revered Bishop Asbury organized a Sabbath School in Virginia.

During the colonial period, home missions seemed to regard the Indians as being their "field". Perhaps the first Bible printed on American soil was a translation into the Algonquin language by Eliot. The Mayhews, Wheeler, Brainerd and others "gave heroic service to the evangelization of the Indians but their efforts received slight support and little sympathy." As one has said, "The history of Indian missions in the colonial period becomes anti-climax, with its finest chapter at the beginning."

Later Home Missions seems to have meant "following the western trails." This conception had a rebound for the churches of the East, for it saved them "from a provincial conception of the kingdom of God. It gave them a horizon as wide as the nation, eventually as wide as the world."

"FOLLOWING THE WESTERN TRAIL"

The first service-plan for home missions was merely sending preachers to distant settlements, itinerant preachers, through whom a religious awakening or revival would take place. Then these laborers would pass on to other needy places, leaving flocks un-shepherded. Later, the leaders of the churches "back East" came to the realization that the future character of the nation would be largely determined by the West and so a work of a more permanent character would be needed. As one pastor said, "The strength of the nation lies beyond the Alleghenies. The center of dominion is fast moving in that direction. The ruler of this country is growing up in the valley. Leave him without the Gospel and he will be a ruffian giant who will regard neither the decencies of civilization nor the charities of religion. It is impossible when we contemplate the republic or the world to overrate the importance of forming the rising character of our new States on the principles of the Gospel." So the call for help to build more permanently came and home mission churches carried on the work inaugurated by the itinerant preacher. As the frontier advanced, these churches in turn became helpers of those on the advancing line. In 1814 Stephen Hempstead, a Christian pioneer, wrote of St. Louis that it was a village of about two hundred houses, forty American families, and "no stated religious worship of any kind." He wrote thus to a New England Missionary Society: "You have the means and the good health to put into the hearts of the people of New England to give bountifully to supply the spiritual wants of thousands ready to perish. You have sent the Gospel to the islands of the sea, and the blessings of thousands ready to perish will be your reward. We wait with prayer, hoping and trusting the time is not far distant when there will be preachers and preaching in St. Louis, whether we are living or not." Mr. Hempstead had an important part in the founding of the Old First Church, St. Louis, and referring to its dedication he wrote in his diary, "Thus, by the blessing of God I have been permitted to see what I have so much desired and for which Mr. Giddings and I have exerted ourselves to our utmost ability. Blessed be God." This same "Old First Church"

is today erecting for itself "a chaste and beautiful Gothic structure at a cost of half a million dollars" in a city of 800,000. Will Old First Church be true to the spirit of its founders? What Next In Home Missions? (See text).

Looking backward, "The Protestant church in America even so late as one hundred and twenty-five years ago was insecurely established. Only about 7% of the United States was included in its membership." Looking forward, "Now approximately 25% are included in Protestant church membership. . . . There are 234,000 church organizations of all faiths in the country with a membership of 46,000,000 and 200,000 ministers. (The Protestant membership is 25,000,000). The churches in America spend in excess of $30,000,000 every year in carrying on their work, while their gifts to missions and philanthropies add $62,000,000 more. They conduct 195,000 Sunday Schools with an enrollment of 20,000,000. Their more than 200,000 church buildings are valued at $1,677,000,000. . . . There is no other voluntary organization in this country which enlists the interest and support of so many people as the churches. With every allowance for its short comings and its disheartening failures, the church still remains the greatest aggregate of men and women united around an unselfish purpose." (Text)

EXTENSION

With the passing of the frontier days and the growth of communities the need of extension was felt by Home Missions. To build churches, establish congregations, organize Sabbath Schools, foster Christian education through schools, academies and colleges was one of the very greatest of missionary enterprises and these needs were so wonderfully met that "Call the roll of the colleges of the Middle and farther West and you will find that seldom one can be named that did not owe its beginning or its early development to the home missionary movement."

Frontier conditions did not disappear with the frontier for we have them with us today in under-privileged groups. These conditions are not evident along the traveled highways but leaving the trains such evidences are easily found. "There are eight Western states with a combined population not larger than that of New York City. Within them are large areas inhabited on the average by only one family to the square mile. Visit the missionary at Monument, Oregon, seventy miles from a railroad, or ride in a Ford over the parish of 600 square miles in the Big Basin in Montana, and you will have no doubt but that there is pioneering yet to be done." The extension of Home Missions was necessary in order to serve these groups. The Klondike, Cuba and Porto Rico, Haiti and Santo Domingo called for an extension. Great groups of underprivileged confronted Home Missions right in the midst of the country. "What was to be done by the Christian forces to equalize oportunity?"

Ten million Negroes freed from slavery were in need of education and religious teaching and training. "The

barriers between them and their white neighbors were often as high as any mountain range or deep as any river that the pioneers on the frontier ever had to cross."

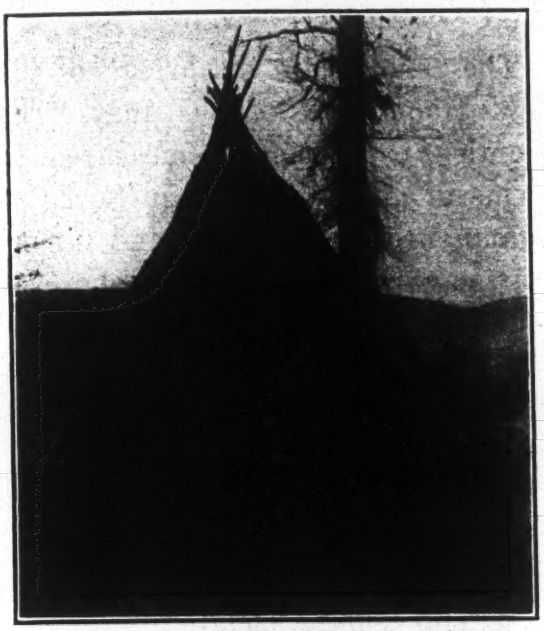
America's demand for cheap labor called millions of people from southern and eastern Europe to our industrial centers. "Generally these people lived in foreign-appearing communities of their own, separated from earlier stocks by difference of language and custom, as isolated socially from the older strata of American life as the settler on the prairie was physically isolated from his fellows."

"Indians, Mexicans, Orientals, migrant workers, lumberjacks, Mountaineers and other distinctive groups added to what was rapidly becoming an enormously complex missionary enterprise. The steady drift to the city, the decline of agricultural communities, the lack of resources for social life, the inadequacy of struggling, ill-equipped churches to meet community needs, forced into consciousness the necessity of strengthening the religious foundations of the country. Home missions were no longer 'out West', they were east, south, north, everywhere. There was no part of the nation that was not truly a mission field."

The ministry of the church to these underprivileged groups has been termed "An American Romance." Mr. and Mrs. Sheldon Jackson have contributed a chapter through their experiences among the American Indians. Mr. Jackson transformed the educational system of Alaska and literally brought life to the starving Eskimo by the introduction of the Siberian reindeer which was "more than a chance picture in our natural history. It is the sign of the manifold constructive services of the missionary among neglected groups." Another chapter may be read in the Ganado Mission among the Navajo Indians in Arizona and New Mexico which "holds the key of opportunity for 35,000 red men, four-fifths of whom do not speak our language. During a period of twenty-five years the missionaries have reduced a difficult language to writing, have translated large parts of the Bible, organized churches, and carried on a ministry of education and community welfare for an untutored tribe in almost desert region. A few years ago, to get even water and fuel was a constant struggle. Today a system of wells furnishes water, a coal mine is being worked, children are in school, youth are being trained for industrial pursuits, a hospital cares for the sick, a community house provides wholesome social life, Christian evangelists are being educated."

President Coolidge contributes a page. When he visited the Sioux tribe of Indians at Pine Ridge Reservation last summer he was presented with a memorial by a group of Christian Indians which was in truth a challenge to Home Missions. Part of it is as follows: "You have seen much of war paint and feathers and dances. These are all things of yesterday, which mean little today and will mean nothing tomorrow. The hope of our people lies in education, industry and religion, and we pray that you will help us find these neces-

sities for a useful life. Give to us, great father, understanding, sympathy and protection. In the America which was ours before it was yours we desire to take our place in the ranks of Christian citizenship."



TYPICAL OLD STYLE INDIAN HOME IN OREGON
Courtesy Missionary Review of the World.

There is yet opportunity for other chapters to be written for "There are about 350,000 Indians in this country belonging to 285 tribes and speaking 58 dialects. Ten states, all but two west of the Mississippi, contain each more than 10,000 Indians. Oklahoma heads the list with 120,000, more than one-third of the whole number. Arizona, South Dakota, and New Mexico follow in order. In spite of the efforts of years gone by the Church today deals with many Indians practically pagan. Despite all the interest of the government and the missionary agencies, the education, health and economic development of the American Indians still challenge our concern. (Text)

Home Missions were extended to include the Negro as well as the Indian. The Moravians were the first to undertake missionary work for the slaves while other churches followed in evangelizing effort. The Negro himself long before he was emancipated had organized churches. At the outbreak of the Civil War more than nine-tenths of all Negroes were in the South. At the close of the war, "the churches of the North added their interest in the education and evangelization of the freedmen." Both Hampton and Tuskegee are the results of this Christian effort and interest. They are both now world famous and are often visited by educators from abroad who wish to study the methods used in both Institutions.

"Without danger of exaggeration, one can say that no influence in America has been even comparable with that of the churches in the rise of the Negro race to its present posi-

A TYPICAL INDIAN HOME OF TODAY AMONG THE UMATILLAS OF OREGON OR THE NIZ PERCES OF IDAHO
Courtesy Missionary Review of the World.

tion of dignity and power. Even today it is estimated that upwards of three-quarters of the facilities for efficient secondary education for the Negroes of the South, to say nothing of colleges and universities, would disappear if the churches were to withdraw their support."

The World War occasioned a tremendous migration of the Negroes from the South to the North and so a new phase of service is presented to Home Missions which will furnish material for several chapters in "An American Romance."

EXPANSION

New Home Missions has expanded so that it includes much more than the old conception—that of reaching the frontier as portrayed in the report of an American Home Missionary Society in 1849:—"This year we have found the Far West, which had been here and there and everywhere, and yet we had not been able to reach it. Before we could get it, it was gone. Fifty years ago it seemed to be in central New York; forty years ago in Connecticut; twenty years ago in Indiana and Illinois; and fifteen years ago to be meditating the passage of the Mississippi. But this year it has made its permanent settlement on the shore of the Pacific, and men are calling to us from thence for the bread of life—the Pacific unto the Atlantic—deep calling unto deep."

The "significant discovery" of the new Home Missions is that "The frontier is no longer measured in terms of geography but in terms of human need, of isolated and underprivileged communities wherever found."

Home Missions have hastened to the frontiers of our "islands of the seas," the Philippines, Cuba, Porto Rico and the Dominican Republic and is now hastening to the "frontiers" of lumber camps, migratory groups, industrial centers, isolated mountaineers, Mormons, Orientals, foreigners

A SLAVIC MISSIONARY AMONG MINERS IN PENNSYLVANIA

in our midst, unchurched rural communities—anywhere, everywhere there is a human need!

A call of human need to Home Missions is given in our text when it tells of that isolated missionary field in Montana which covers 1,000 square miles and in which just seven years ago the missionaries found themselves fifty-five miles from the railroad, with no houses, no churches and in many places no roads. "The inhabitants thereof" dwelt in sod houses and drive from sixty to one hundred miles to their market. No telephone, no doctor, no nurse. Preaching points, barns and school houses, were twenty-five and thirty miles apart and "when the first church was founded with eighteen members, twelve drove from distances of from twenty to fifty miles."

A need as great but "different" has as great an appeal. Another frontier of human need, is a town of 5,000 in Pennsylvania where the missionary found no sewers and no doctor; ninety to one hundred children in the lower grades and one teacher; one Catholic church and one Polish church ministering to the needs of a community of 5,000 souls.

As the church has grown in service it has grown in the scope of its vision. It is yet interested in redeeming the individual but has expanded its interest and concern to include the redeeming of the social order as well, that it may become easier for men to be good and harder for them to be evil. The realization of the opportunity for this service means an expansion in the thought of the plans for such an enterprise.

"Home Missions means essentially the whole church at work at its task of redeeming the nation. . . . They are undertaking to bring the entire church to a new conscience and a new sense of responsibility in matters of social justice and social right and wrong." Every moral crusade should become the enterprise of Home Missions—as the anti-slavery movement was, so is now the prohibition of the liquor traffic and likewise the crusade for law observance. Home Missions are now extending their work to the frontiers of Interracial Justice, the brotherhood of man; to the frontier of Industrial Justice. "The church has fed the hungry; it needs to strike at the conditions that cause hunger." Home Missions are in the very presence of the frontier of Church Cooperation and Union and of World Fellowship.

"The essential spirit of Christianity as a way of life, and the tremendously critical problems faced in the modern world, require that the churches and their missionaries unite around a common program."

WHAT NEXT IN HOME MISSIONS?

Our chapter has for its central thought, "There is a general agreement that the churches in their contemporary home mission must adapt themselves to new conditions. This excites a close scrutiny of our modern world."

What trends must we then take account of in American life?

The first point to note is our increasing population and its steady concentration in cities. "The business of catching up with our rapidly growing city and suburban communities,

and of making adjustments required in our depleted rural communities, taxes the resources of city, state and national home mission societies."

The second point to note is the vast increase in our national wealth. The total current income of the people of the United States was in 1926 $90,000,000,000. Individuals have become immensely wealthy, more than two hundred have an annual income of a million dollars or more. Ten corporations control $15,000,000,000 of assets, with gross sales and revenues of $6,000,000,000. How is this concentration of vast wealth influencing this country? What new problems does it present to the churches? What meaning has it for home missions?

Other points to be considered are improved methods of transportation and communication; the dominance of the city; standarization of life, making for mechanical uniformity of mind and manners, and the dehumanizing effects of monotonous toil in factories and shops; the waste, destructiveness and deadliness of modern war; frequent denial of civil liberties; break down of the home; millions of children and young people without religious instruction; the establishment of great educational and philanthropic foundations with wide range of interest; and the hopeful and increasing activities and responsibilities of women every where. (Text)

We offer the principles of Jesus to others for the solution of their problems. Why not apply them to the problems of Home Missions?

Carey's motto was, "Expect great things from God; attempt great things for God."

NEW HOME MISSION BOOKS

MEET YOUR UNITED STATES

By Mary Jenness, cloth $1.00; paper 60c.

This is a valuable book for leaders of Intermediate groups. The author, Miss Jenness, who knows the hearts and minds of boys and girls has given us something new. "This is not a text to be followed," but it is a record of what a group of young people actually did.

"To write a play about our mission school" was the object of the first meeting. Little by little information was gathered and the young minds began to see the mountain school and the needs of the community round about it. After a few meetings the play was written by the young folks themselves who now saw and felt and entered into the very life of the mountain people as they presented "When Santa Claus came South."

"Which Trail" an Indian play was written in the same way. These plays and one other "Closed" are given in the book.

Course B is for leaders who prefer to work from a given outline. The suggestions for discussion and projects are most helpful and the Reference sources are invaluable.

YOUTH AND THE NEW AMERICA

By G. Bromley Oxnam, Cloth $1.00
paper 60c.

This is the text book for young people. It deals with some of the big subjects facing us today—the Causes of War, Modern Industry, Race Relations, and Problems of Government.

The young citizen in this bewildering situation, asking for principles to guide his action is pointed to the teachings of Jesus.

The New Home Missions seeks "to give the gospel of Christ in all its fulness and the service of Christ in all its implications to those areas and those people who otherwise would not have such a ministry."

Only when this "good news of Jesus is preached and practised, shared by its possessors, and at last appropriated by all" shall we have "America the Beautiful."

—Editor.

South America the Land of Contrasts

By Mrs. John Ferguson, President Council of Women for Home Missions, New York City.

IT was the privilege of the writer to spend last winter in South America. In company with seven other persons, under the World Acquaintance Tours, we sailed from New York on the S. S. "Santa Louisa," Grace Line, on Jan. 19th. We had been assured and reassured that "sailing at this time of the year the sea will be like glass." However, before the close of the day the sky was overcast and our Captain non-committal as to weather prospects. Before morning the storm was upon us and for three days and nights it raged in all its fury. I had often expressed a desire to witness a storm at sea. This was gratified far beyond my heart's content. But, in spite of wind and wave we made progress southward. We met the warm waters of the Gulf Stream one hundred miles off Cape Hatteras. We saw the lights on Wattling Island, one of the Bahamas, generally believed to be the place where Columbus first set foot on the new world.

While passing through the blue Caribbean sea we wrestled with our memories of early American history, for we were sailing through waters which wash the shores of San Salvadore and Cuba. Balboa sailed these waters. A book studied in childhood said, "Balboa discovered the Pacific Ocean climbing to the top of a mountain." Here the Sea Rovers of Holland and the Conquistadores, of Spain came in search of gold and for conquest.

The trip through the Panama Canal was beautiful and interesting beyond our fondest anticipations. This marvelous feat of engineering, the possibility of which had been discussed in various seats of government for many years, was completed by the United States in October 1913, at a cost of $300,000,000. The drive about Old Panama was full of peculiar interest, it being reputed to be the first settlement of white men on the western hemisphere, founded more than one hundred years before Plymouth Rock. The English Buccaneer, Henry Morgan, plundered and destroyed this city in 1671. The ruins of the old Cathedral are interesting, the tower being in a remarkable state of preservation. On the trunk of a tree growing out of these ruins we saw the ants which actually do "carry umbrellas".

Sailing southward from Panama the next day brought to us our first view of South America. This part of the western coast is barren, rock-bound and treeless, but is rich in nitrates, and the islands which skirt the coast are covered with guano, a fertilizer which provides a great industry. Here we have the first view of the incomparable Andes in the Coast Range called the "Cordilleras."

At various ports our ship anchored from one to three miles from the shore. Small launches, bobbing up and down on the great waves, came to the ship's side. To these we descended by ladders. It seemed perilous indeed, but the care and courtesy of the native boatman preserved us in safety. The crossing of the Equator

was rendered memorable by the visit of King Neptune and his courtiers. Here, too, we had our first view of the Southern Cross. Contrary to expectation the temperature at the Equator was cool and delightful, made so by the Humbolt Current coming from the cold Antarctic waters.

Our first stop of special interest on the continent was at Salaverry, Peru. From here we drove several miles inland to Trujillo. Two miles distant are the ruins of the former city, builded in pre-Inca times. This was once the largest city of South America, so extensive are the ruins that it is estimated the population might have numbered more than one million. This our first inland drive will never be forgotten. On the one side the blue waters of the Pacific, on the other the majestic mountain range, while the road on both sides was bordered with Oleander bushes laden with luxuriant bloom.

Our next stop of great interest was Lima, builded by Pizarro, and called "The City of the Kings." Here we found a modern North American hotel, but we chose Hotel Maury, which was distinctly Old Spanish. The suites were spacious and the furniture would have made a lover of antiques covetous indeed. Here is found in striking contrast the ancient and the modern civilizations. A drive through Paseo Colon leads to Miraflores, the suburb where lives the "Four-hundred." Here are homes of wealth and luxury where every modern convenience is found, while in other parts of the city masses of people are living in ancient adobe houses where unspeakable filth abounds. We visited the Bullring, the largest on the continent, where, we were told, that the Sabbath before seven great, fine bulls were torn to death, while the stadium, seating more than 100,000 persons, was packed to its capacity to witness the spectacle. The "Gran te deum en la Catedral", of Lima, is one of the most noted cathedrals of South America. It was founded by Francisco Pizarro, in 1540. Resting upon an altar, encased in glass, are his remains not beautiful but marvelously preserved.

The room now occupied by the Peruvian Senate is the old "Hall of the Inquisition." The ceiling in this historic chamber is of cedar and is famous for its handcarvings. We looked within the torture chamber where many of the implements of the inquisition remain, grim relics of a cruel and tyrannous system which sought by force to establish itself as the faith of a great people.

The University of San Marco, founded in 1551 is the oldest on the western hemisphere. The City Market is a characteristic institution of South America. The one in Lima is typical of most of them, picturesque, odorous, and resembling a great, cheap department store. Lima, so long the greatest city of South America, is rich in ancient history and present interest, and we left it with regret.

Hewn out of the solid rock of the mountainside of the coast of Peru is the "Candelabra of the Tres Cruces", (Three Crosses), an aboriginal Indian work, believed to be of pre-Inca time. The lines are deep trenches in the rock, and it is several hundred feet in height. The Indians

gather each year to clean out the trenches and worship at this shrine.

Of all the interest which characterized this trip none excelled that of the two weeks spent in the highlands of Peru and Bolivia. The experience of travelling 1200 miles inland and to an elevation of almost 15,000 feet in a "coche-salon", was, indeed, interesting. But the greater interest was that, during those few days, we stepped back in civilization just about three or four centuries. Our first stop was at Arequipa, said to be the most conservative city in Peru, having many pure Spanish families. From the veranda of our hotel we looked upon three massive mountains, Pichu Pichu, El Misti, a volcano, and Chachani, each one more than 20,000 feet in elevation. Each night we were there, save one, an earthquake occurred. The last one was so severe that all rushed from their beds and soon the streets were filled with frightened people. Many places on the west coast we witnessed the great destruction wrought by the earthquakes. Indeed, in our short visit they became so common that they ceased to be a luxury.

On Sabbath morning we attended the Cathedral at Arequipa, one of the most magnificent on the continent. It was a very special service, there being a great deal of marching with tall candles. The Oratorio from "Gregory the Great" was sung. The congregation was very small and consisted almost entirely of women and girls. At eleven o'clock we attended the Union Protestant Mission. The building was comparatively small but it was packed to the doors, more than half of the audience being men and boys.

A drive through the oldest part of the city where the Rest House of the Indians was first established before the time of Pizarra brought us into contact with what we were told was the typical Indian life of South America. It was a picture of degradation never to be forgotten, and this within but a short distance of that wonderful Cathedral which cost millions to erect and equip.

The very heart of interest in inland South America is Cuzco, the "Sacred City of the Sun", and the oldest on the western hemisphere. It was at one time the capital of a vast empire, where, as someone has said, "was enacted that greatest of national dramas, the rise and fall of the ancient Inca Empire". The Inca civilization existed many centuries before Columbus discovered America. This quaint old city, located far up in the Andes mountains in an almost inaccessable place, is rich in historic interest. On a hill seven hundred feet above the city stands the ancient fortress of Sacsahuaman. While the mountain scenery from this elevation is superb yet it does not rival in interest the wonders of this stone fortress. It was said by members of our party that in massive construction it rivals the Pyramids of Egypt. Rocks apparently weighing hundreds of tons are fitted together with such exactness, without mortar or cement, that the thinnest knifeblade could not be inserted between them. The "Stone of Twelve Angles" is a reality and

a wonder. Some of us scaled the very heights of this fortress and stood in amazement over the extent and magnificence of the structure. We explored the ruins of the ancient palaces and sat upon the Throne of the Inca Kings for our pictures.

Scarcely less wonderful than the construction of the fortress was the terracing and cultivating of the mountains almost to their summit. An Inca might easily have fallen out of his potato patch into his cherry tree. Much is known of this civilization through excavations and some records, in addition to the ruins which remain. All evidences indicate a progressive and home-loving people, capable of, and striving after a high state of civilization. But Pizarro and his Spanish soldiers came and plundered and destroyed it all, and upon the ruins are found only degradation and decay. Here, as elsewhere throughout South America, one sees the blighting effects of the ruthless hand of Spain. Could this vast Empire, probably one of the greatest in extent of any of the ancient world, have the Gospel of the Love of Christ, the civilization of western South America might today be one of the highest in all the world.

There is located here a flourishing Scotch Presbyterian Mission. It was our privilege to spend an afternoon with the pastor's family. Twenty miles from the city this Mission operates a large farm for the Indians, upon which more than two hundred of them are being trained as Christian leaders and also as agriculturalists.

Turning our faces back toward the Pacific we visited the city of La Paz, (The Peace). La Paz is unique in its situation as it is builded at the bottom of a canyon, 1,000 feet deep. On the rim of this canyon stands a great bronze statue of the Christ with arms outstretched over the city. The "Americano Institutio", under the care of the Methodist Episcopal Church, has an attendance of over six hundred young people. The Government of Bolivia has subsidized this school, so great is their appreciation of the work being accomplished. The son of the President is enrolled as a student. As our train left the station at La Paz, Dr. Bell, President of the Institution, and other members of the faculty, waved us "Good Bye" from the platform.

For two hours we travelled through scenery sublime. The elevation of La Paz is 14,666 feet. Towering above this elevation are the majestic mountain ranges of the Andes. It seems that Nature must have been in a riotous mood and just stacked them in one upon another, until they reached more than five miles above the sea. Bare and rugged they are, and hoary with the snow of ages. The sun sank behind them, and piles of cumulous clouds which had been gathering during the late afternoon became luminous with the warm glow of the tropical sun. Those nearest us were tinged with shadings of rich rose and as the distance increased they faded into violet and the colder blues, yet all seemed to cluster about the snow-capped mountains as if to bring to them a touch of warmth they had never known. I feasted my mind upon this glorious sunset in the Andes until all color faded and the

cold mountains stood out like sentinels robed in white. Our train was cold and the Highlands of Bolivia seemed a long way from New York.

The day spent on Lake Titicaca, the highest navigable body of water in the world, nearly 15,000 feet above sea level, was one of brilliant sunshine, clearest atmosphere, and just sufficient clouds to accentuate the beauty of the whole picture. The lake is entirely surrounded by snow-capped mountains. At one time we were within sight of a range of mountains extending a distance of seventy-five miles and almost twenty-four thousand feet in elevation. They rise right out of the desert without tree or shrub.

Descending from the Highlands we came to the famous village of Tacna, the chief memory of which is the very awful hotel and worse meals, but lovely fields of Poinsetta, "The crown of the Incas."

While this was chiefly a pleasure trip yet it afforded opportunity for missionary and educational contacts. In Valparaiso, (Vale of Paradise) we spent our second "World Day of Prayer". Santiago, the city of rich historic interest is remembered among other things for its splendid mission schools. The Presbyterian Church has a large institution for young men attended by hundreds of students. The son of the President of Chili and sons of government officials are among the students. There is also a seminary for young women with an attendance of several hundred. Nowhere else on the continent did we find such unusual cemeteries as in Santiago.

The trip across the continent from Santiago to Buenos Aires brings realization of how completely the west coast is cut off from all that lies east of the Andes. From early morning until late evening we travelled through the mountains. There were times when we seemed to be passing through forests of huge mountain peaks. Added to the overpowering massiveness and granduer are the myriad colorings. I have not seen them equaled except in the Grand Canon of the Colorada. It was while looking upon such scenes "through the crystal luxury of plate glass" that the long shadows came and darkness soon enfolded the magnificence in the robes of night.

When we awakened in the morning we were upon the vast plains of the Argentine amid scenes in striking contrast from all that had gone before, but none the less interesting. Our journey took us through the great vineyards about Mendoza, numerous ostrich farms, immense herds of cattle, and fields of waving pappas grass. In the evening we reached Buenos Aires and were most cordially welcomed by Dr. William H. Browning and many others of our North American church leaders.

In the writer's opinion, Buenos Aires is the most beautiful city in South America. Avenida de Mayo is said to be unexcelled in beauty. Palermo Park, with its lakes, fountains, statuary, tropical trees and foliage, all of which are arranged to accentuate the beauty of more than eight thousand varieties of roses, is unique. Hotels, theatres, and public buildings generally are shown with justifiable pride. The Latins love

ease and luxury and regard both as legitimate possessions. Business places are closed from noon until two o'clock p. m. It was interesting to learn of the many business places which have two or more locks upon their doors, the purpose of which is to prevent any proprietor from entering the place until the other proprietors are present.

The number of students in the universities is increasing rapidly. Their libraries are very extensive and the curriculum is on a par with that of our universities, but they have no campuses, no athletic fields or stadiums. The greatest opportunity for the Protestant church in South America is with the student groups. We were told that they are turning in large numbers from the Roman Catholic Church.

One of the outstanding impressions of the cities of South America is the magificance of the Catholic Cathedrals, builded and equipped with a lavish expenditure of wealth. There is not wanting on the part of many of the Latin Priests the spirit of sacrifice and devotion. From this one might expect to find the Cathedrals crowded with worshippers. Each Sabbath morning while on the continent we visited a Cathedral at the principle mass. To our surprise the worshippers were very few in number with almost no men and boys to be found among them.

It is the day of opportunity for the Protestant Church, and it must be said, that for the number of workers in the field the challenge is being met with splendid results. In Buenos Aires the Scotch Presbyterian Church occupies a commanding position of leadership. The Central Church building is the finest of the Protestant faith in South America. It has a membership of more than 1400 and is helping to support and man nineteen branch churches in various places in this the metropolis of the continent. In Montevideo, Santos and Sao Paulo, both schools and churches under the leadership of our North American missionaries are winning thousands of students and are training a thoroughly Christian leadership. In all the continent we found no other institution which was of greater interest and inspiration than the Native Church of Brazil. The Presbyterian, Congregational and Methodist branches were established by missionaries from Scotland. The training of the native leadership was emphasized from the beginning, and as soon as this was accomplished, and the churches established, the missionaries left these and sought new fields further inland. Each church is very strong in membership and thoroughly missionary in spirit and practice. We visited each of the Sabbath Schools and found hundreds present in the adult classes, the men far outnumbering the women.

The moral life in South America is deplorably low. Drinking abounds, but on each coast we found strong and aggressive movements in the interests of prohibition. In every city the writer was interviewed by reporters, and the first question asked was, "What are you going to do with the 18th amendment in the United States?" Having anticipated something of this kind I had secured data from the reports of our Bankers'

Associations, Insurance Companies, the Steel Industry and the Milk Companies and reports from other sources which record the success of the 18th amendment. This information was accepted and published in full in many of the leading papers.

In South America we find the ripe fruitage of the "Continental Sunday". The Sabbath is generally given over to the cock-fight, the bull-fight, the horse-race and orgies of drinking. In many of the countries horse-racing is prohibited by law on the other days of the week but generally permitted on Sunday. In consequence of these things gambling runs riot throughout the nations.

Did time and space permit it would be a joy to write of the great coffee and rice plantations, the marvels of the jungles, the interesting and unique snake farm, the cemeteries which are veritable "cities of the dead", of the home of the "La Prenca", Latin America's greatest publication, with its extensive philanthropic program.

As we sailed from Rio de Janeiro it was our privilege to view the harbor under a perfect tropical sky, bathed in the golden rays of the setting sun. As that magnificent scene faded from our view we realized that our trip had been, indeed, "climactic," and that the harbor at Rio is the most beautiful and interesting in all the world.

BROAD OUTLOOK OF CHRISTIAN MISSIONS

Multitudes of men and women are devoting time and thought to the study of material things—chemistry, aeronautics, electricity, minerology and agriculture. Others are making a speciality of geographical, social and economic problems—exploration, hygiene, politics, finance, education and industry; some are giving attention to the question of how all these materialistic and human problems relate to God's purpose and plan for man in the world. They recognize the threefold relation of man to God, to his fellowmen and to the material world in which he lives. Those who devote their efforts to the promotion of Christian missions have the *broadest outlook* and the most vital interest in all important problems and elements of progress. They are interested in exploration as a means of discovering new fields where Christ should be made known; in science as a study of God's world and the material forces and laws that may benefit mankind; in politics as the science of government and the relation of men to their fellows; in hygiene and education to discover the way in which men, women and children may be brought nearer to God's ideal and may be made more useful.—*Missionary Review of the World.*

Foreign Correspondence

INDIA

Mrs. J. H. Stewart, Pathankot, India, Editor.

MISS ROMA BEATTY
Badomali, India

VILLAGE SCHOOLS

By Miss Roma Beatty, Badomali, India.

I have just been making my rounds examining my little village schools. I have three or four of which I am very proud. I try to let the teacher know when I am coming but very often I just drop in unexpectedly. The girls hear the motor coming and soon get a place ready for me. The other day we dropped in on one of these schools in this way but they had a nice place for us in the shade in a Mohammedan court yard.

We sang a Psalm and had several of the girls tell Bible stories; then I prayed for the school and especially for the girls who were to be examined. We have the names and the page in a register so we take the girls one at a time and examine her from the page which she finished the last day as far as she can read. The teacher gets paid by the page. She receives about three dollars for each Christian girl who finishes the Primer, and two dollars for each non-Christian.

It costs just about ten dollars to teach a Christian girl through the Third Reader and get her started to reading the Bible. They read the Gospel of John with the Second reader and the Gospel of Luke with the Third reader. We have several girls reading the Gospels now both Christian and non-Christian. I found such a nice little Christian girl the other day reading the Third Reader and when she began to read the Gospel she just wanted to read on and on.

VILLAGE SCHOOL

Each girl who finishes the Primer receives a doll. They are very anxious to get a doll. They like nice ones but I prefer to give them cheap ones about ten inches long. The dolls must have a bonnet or something on their heads or the girls do not like them. I just found that out this winter. If we could only keep these girls all in school until they could read their Bibles, how happy we would be! But the mothers too often need them to help with the work and they lose out.

THE PUNJAB CHRISTIAN COUNCIL MEETING

By Miss Mary R. Martin, Sangla Hill, India.

From Delhi to Peshawar and all the way between they came to Lahore, missionaries and Indian Christians, appointed to represent the Church and the various Missions, to confer in regard to matters of common interest in the work in which we are all

engaged, and transact business which affected us all.

MISS MARY R. MARTIN
Sangla Hill, India

The Missions represented were the Society for Propagation of the Gospel and Cambridge Mission and the Church Missionary Society, both of the Church of England, also the Church of England Zenana Missionary Society, Associate Reformed Presbyterian, The English Baptist, the Church of Scotland, the Methodist Episcopal, the Church of England in Canada, the American Presbyterian, the American United Presbyterian, the New Zealand Presbyterian, the United Free Church of Scotland, the Wesleyan Methodist, the United Church of India, the Punjab Synod of the United Presbyterian Church, the Baptist Church Council, the Zenana Bible and Medical Mission, as well as special organizations and institutions, the Y. M. C. A., Y. W. C. A., British and Foreign Bible Society, Punjab Religious Book Society, Kinnaird College, Diocesan Council, etc.

A list of the subjects committed to Secretaries or Standing Committees will show the scope of the work: Church Development; Rural Evangelism; Medical Missions; Public Questions; Survey; Temperance; Work among Moslems; Literature Committee; Rural Education; Central Converts' Home; Boys' and Girls' Camps; Short Course for Christian Teachers; Industrial and Vocational Training.

Each of the Provinces of India has a similar Council and delegates are sent from all to a National Christian Council.

Dr. Macnicol and Miss Van Doren who are loaned by their Missions to the National Christian Council and are working under its auspices as Secretaries for all India were with us and brought valuable and interesting information as to what is being done all over India.

Of course the individual Missions are working along the lines indicated by the above list of Committees, but there is a great advantage in comparing experiences, as well as the greater force that comes from united effort. An illustration of this was the enthusiasm roused by the report of the work done during the Evangelistic Campaign, (Feb. 27-Mar. 4). From Saharanpur to Peshawar, the Missions and Churches were enlisted as never before. The delegates rejoiced as they heard the story of what had been done. A striking feature was the way in which the humblest of servants who are Christians were able to sell portions and witness, where the Missionary or evangelist would not have been allowed to enter at all. An interesting sidelight on what was accomplished was the fact that the Bible Society reported that the sales of Bible portions for the first quarter of 1928 were only 150 less than for the whole of 1927.

UNITED MISSION TUBERCULOSIS SANITORIUM

Miss J. Lamb, M. D., of the C. M. S. Hospital in Amritsar, presented a most interesting report of the efforts made by the Medical Committee to find a suitable site for a United Mission Tuberculosis Sanitorium. Questionnaires had been sent out to the various bodies represented, the answers to which formed a guide to their investigations. For climatic

reasons, it was generally agreed that the best site would be in some of the lower hills of the Himalayas, within the borders of the Missions in the Council. The Committee has done a lot of hard work. Site after site has been investigated. Plans for the buildings and estimates for their construction and the carrying on of the institution had been very thoroughly worked out, though final decision awaits even more thorough investigation. It is generally felt that "A Tuberculosis Sanitorium for the Punjab is a necessity and an urgent need," and in no other line can we more usefully cooperate with each other.

GROUP CONFERENCES

The Group Conferences on Rural Evangelism, led by Rev. S. C. Picken, on Religious Education, led by Miss Van Doren, and on Industrial Education, by Rev. Rugg of the M. E. Mission, were most profitable, the smaller groups affording opportunity for informal free discussion. It is easy to make the criticism that the same things are said from year to year and little accomplished. The same might be said of many Conferences in other lands. But much valuable information is gained, both of successful and unsuccessful ventures. Lessons are learned and lines are indicated for further attempts. For instance, the survey that was presented on Industrial Education as carried on by Government as well as by Missions, furnished a basis for a much more intelligent and profitable discussion than would otherwise have been possible. Conclusions could be reached with some assurance as to developments possible in the near future.

The practical as well as the inspirational effect of the work of the Councils is already very marked and will become more and more so. They are giving effect to projects that individual Missions could not undertake at all, or, at least, not nearly so effectively.

For those, whose privilege it is to attend these meetings, one very enjoyable feature is the opportunity for fellowship with those outside of our immediate circle. The Reception, which this year was given on the lawn of the Forman Christian College bungalow, was especially for this purpose, and was most thoroughly enjoyed for this reason as well as incidentally proving a welcome relaxation from the long hours of meetings. It brings a thrill to see and meet these earnest servants of God from other lands and of other communions and to realize afresh how very ONE we are in the Spirit in our common service for our common Lord.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

COMMENCEMENT DAY AT ASSIUT

By Miss Ruth Work, Assiut, Egypt.

I want to share with you the joys of Commencement Day at Assiut. While we do not have co-education, there is this one day in the year when the College and the Girls' School unite to greet their friends and to present to them their sons and daughters committed to our care.

This year's commencement was of special interest because of a new feature in its program. For, added to the twenty splendid young men from the College, and the twelve girls from the Pressly Memorial Institute, there was one graduate from the Mission Hospital. Miss Gomer Mansur, a graduate of the Girls' School at Luxor, is the first to complete the Three Year Training Course for Nurses in the Mission Hospital.

Many and hearty were the congratulations received by Miss Jackson- Bennett and her staff and the doctors on this their first graduate nurse.

One of the Pressly Memorial Institute graduates went directly from her graduation to the hospital to give a month of voluntary service as a pupil nurse. Some four years ago she had promised the Lord that she would do this, and Miss Bennett kindly took her on for that period. Her father and mother who came to see her graduate could hardly have been blamed had they insisted on her delaying the fulfillment of her vow. Was she not the first of their daughters to receive the diploma and had they not the right to carry their prize with them in triumph back to their village? Happily they shared their daughter's high Christian ideals, and though through tears, they gave glad consent.

GRADUATING CLASS OF PRESSLY MEMORIAL INSTITUTE

Cut furnished from Mrs. George Moore Memorial Fund.

Another had covenanted to become a Bible woman. Just the week before commencement she went to her village to talk the matter over fully with her parents. Yes, she could have waited a few days until after they had rejoiced with her on her (and their) *big day* with all its attendant excitement, but something told her heart that her words would come with greater force before that day and in the quiet of the home. So, backed by the prayers of classmates and of teachers, she went, and one can imagine with what sweetness and courage she told her loved ones of the Lord's call to her. They have not yet given their consent, but she has the faith that removes mountains, and we are looking forward to the day when she will carry to the women who have missed joy and gladness the good news that her Christian home and Christian training have brought to her.

I wish I had space to tell you of the victories won by other members of the class, and of the strength of Christian character they have shown in facing life.

At least four of them will teach this

TEACHING STAFF OF PRESSLY MEMORIAL INSTITUTE

Cut furnished from Mrs. George Moore Memorial Fund.

year; three are engaged to be married and we hope that four or more will return to take the new course which the school is launching in September. It is a one-year (for the present) course in Teacher Training, prepared with the desire to help the girls to enter into the true spirit of child-training whether in the school or in the home. As we launch out on this new course we again thank God and you for the new buildings that make it possible.

CHRISTMAS IN "THE CITY OF THE SUN"

By Mrs. R. T. McLaughlin, Heliopolis, Egypt.

Some months ago there was held a program of great interest for those of us intimately concerned with life and work in Heliopolis.

In August 1927, Mrs. Fairman opened a Primary School in Ezbet el Muslimeen. This is a very thickly populated quarter of Heliopolis, and, as the name indicates, is almost entirely Mohammedan. Heliopolis is a city built in the desert and connected by tram cars and motor-bus to Cairo. The Company who, some fifteen years ago, undertook this venture, built many houses for rental—thinking principally to rent them to their employees. Hence in this section of the city-Ezbet el Muslimeen—there are many men in the Company employ whose salaries are fairly good. However, the Company prefers to rent a whole house to one man for $15 or $20, and this man sub-lets the house to others. Often a house of six rooms has as many families as rooms, and when the rents of these rooms are all paid in each month, the man in whose name it stands has a profit or living of perhaps $10. I mention this to give you a background for the school.

As to the School itself—it is the only one in this quarter, although others are accessible at no great distance. The School was opened on funds given to Mrs. Fairman by a wealthy English lady friend, who spent the winter here last year. It

costs the American Mission nothing, although it bears our name and is backed by our interest and prayers. The money given pays the rent of the building and the salary of the gate-keeper and of the nurse who treats the women and children who come to the clinic. Of the clinic I shall speak later. The salary of the one school teacher is paid from the tuitions while Mrs. Fairman gives all her mornings with no remuneration other than all missionary wives receive.

None of the children taken into the school could read or write and all but two or three were Moslems. So after a month or two she raised her fees and continued to choose the most likely.

THE CHRISTMAS PROGRAM

And now to return to the program which I mentioned in starting. It was the Christmas program, and those who attended were delightfully surprised at the progress that had been made in a few short months. The program was full of Scripture, for Mrs. Fairman believes in feeding the children the Scripture day by day as they come to school. They sang several Bible songs, repeated the Commandments, and the portions about the virtuous woman. They gave a temperance dialogue which was mostly Bible verses. Some of the Moslem mothers in attendance murmured a little at the Gospel they were hearing from their children's lips. But at that there was nothing to which any Moslem should have found any objection. And we are glad to say that they have continued to send their children to school!

The climax came as a complete surprise to the children. School in a Mission school means Sabbath School on Sabbath as well. So dolls were given to all the children who had attended Sabbath School and according to their faithfulness. Some of the little girls had occasion to feel sorry for themselves because they had not come. These were bought and given to Mrs. Fairman for this purpose by some of the members of the Women's Missionary Society of the Heliopolis Church. These same women also furnished and put up the treat. The children who had not

THE PRIMARY SCHOOL CHILDREN WITH THEIR CHRISTMAS GIFTS
Cut furnished from Mrs. George Moore Memorial Fund.

come to Sabbath School received a pretty picture and the girl who received the biggest doll was the only free girl in the school. She was the gate-keeper's daughter and had been there every day. The dolls were lovely and every one could open and shut its eyes.

As you might expect there has been a larger attendance at Sabbath School lately.

The clinic of which I promised to speak is open three mornings a week. The school rooms are on the upper floor, the clinic on the first floor. An Egyptian nurse treats eyes and sore heads and sends all the more difficult cases to a good Protestant Syrian doctor who also looks in on the clinic occasionally to see that all is going well. A Bible-woman teaches the women while they wait and visits in their homes when opportunity permits.

The influence of the work is tell-

ing. Some of the Moslem parents while protesting at the teaching of the Bible in the school yet kindly bear witness to the fact that their children are more obedient and do not lie and swear as they used to do, giving the credit for all of this to the new school. Several women are coming to the clinic not because they need treatment but only to hear the Bible teaching.

Have I told you enough to make you want to put the Ezbet el Muslimeen school and clinic on your prayer list? That, you and I can do while Mrs. Fairman and Miss Habu daily teach these girls and women.

A NILE TRIP

By Miss Elizabeth Kelsey, Cairo, Egypt.

(Before beginning language study the new missionaries are given a short time to visit various stations that they may become acquainted with the work. The writer was given the privilege of spending a week with Rev. and Mrs. Reed, on an evangelistic trip, on The Ibis.—Editor)

MISS ELIZABETH KELSEY

Who sailed for Egypt Sept. 6th. In the September number of THE WOMENS MISSIONARY MAGAZINE the names of Miss Elizabeth Kelsey and Miss Frances Brown were interchanged.

Now for the trip. We started to sail up toward Beni Hassan just after lunch on Friday and the other boats and the pretty banks of the river itself kept me so busy I didn't take my nap like the others did. The breeze was splendid and with both big sails up we just skimmed along. The river is not at its highest yet, but there is a strong current and the shallows are not dangerous.

We anchored just below a little village on the west bank at sunset. I wish I could paint that orange glow for you, with the palm trees and little square huts against it. The sand hills on the other bank were covered with blue shadows, and then the evening star came out and a camel with his rider swaying in the saddle passed along the dike against the horizon. When the moon began to show its glow behind the hills it looked like a fire. We could scarcely go below long enough to eat dinner. Boats took advantage of the moonlight and the smart breeze to keep traveling and we watched them slip past between us and the moon for hours. In the morning we sailed across to the east bank and went to see the tombs in the hills.

On Sabbath we went to two services at two villages on the east bank of the river. The morning meeting which was a communion service was held in a rather large village church. Afterwards we went to the door and shook hands with all the women. It is rather pathetic—they always kiss our hands. We had a lot of callers on board at the evening stop. There is just one church member in the village, but he has provided a building for church and school, repaired it and plans now to get a bell. I liked him. He is not so wealthy as this sounds either. The building was crowded for the meeting and many of the men were Moslems.

We sailed across the river early Monday morning and I went to Nellie Smith's for lunch and to spend the night as the Reeds were going on that night.

Editorial

MRS. JOHN P. WHITE, Editor, 657 South Detroit St., Xenia, Ohio.

AMERICA'S DECISION

The United States has held its referendum on the liquor question. The people of the country have declared over-whelmingly in favor of the 18th Amendment. Never in the history of the hundred year fight against the legalized liquor traffic have voters had such a clear cut opportunity to express themselves on this issue.

This is the substance of the statement given out by Mrs. Henry W. Peabody, chairman of the Woman's National Committee for Law Enforcement, an affiliation of ten national organizations of women, aggregating ten millions. Among these allied agencies which have worked for the upholding of the 18th Amendment are the General Federation of Women's Clubs, National Congress of Parents and Teachers, the National Council of Women, the great church women's organizations, and the National Woman's Democratic Law Enforcement League.

Mrs. Peabody's statement follows:

"The election of Herbert Hoover is the answer to the cry for a referendum on the 18th Amendment. The voters have declared they want more, not less, prohibition; more, not less, enforcement of the 18th Amendment.

"Mr. Hoover and the Republican party have received a mandate on this Amendment. He has been elected to the presidency because the people belive he will give them the full measure of enforcement. It was not the tariff nor the farm issue nor prosperity, but the menace of the return of the old saloon which led millions of women who had never before voted to cast their first ballot for Herbert Hoover. It was the fear of this menace which made hundreds of thousands of other women forsake for the time being their party allegiance to vote for the man with whom they believe this Amendment to the Constitution will be safe.

"The women of the country knew that the election of Governor Smith would mean disaster to the cause to which so many have given their thought, their strength, their prayers and to which some leaders gave their lives. Therefore, the women worked for Hoover as they worked in the war for conservation, with the spirit of crusaders.

"His election, the crowning achievement of the enfranchised women of America, will be regarded throughout the entire world as a triumph for the prohibition policy and a protest against the return of the legalized liquor traffic. It is the answer to the nullification pleas of the organized wets and should banish forever from American politics the shameful reminder of a bygone day, the liquor controlled politician."

POST ELECTION MESSAGE

"Praise God" is on our lips and welling up in our hearts is an intense thankfulness to God for the decisive victory. We praise Him that the cause of righteousness has triumphed, the Constitution and enforcement of law have been upheld, and the verdict of our great country has been overwhelmingly *for* Prohibition. We praise Him that the women of the country have played no small part in the result but have rallied with their ballots to the defense of that they hold so dear. We praise Him for the power of prayer, for we know that all over our land unceasing prayer has been made for this election and on our knees we have prevailed. We should as never before make this a great season of Thanksgiving.

WORLD DAY OF PRAYER
February 15, 1929

DO YOU LIKE
to join with others in a great fellowship?

DO YOU LOVE
to express through this fellowship your adoration for some other person or cause or situation?

WILL YOU JOIN
with the womanhood of the world—not just of your country, your state or your city, but of the *world*—in a great fellowship of prayer
"THAT THEY ALL MAY BE ONE"?

WILL YOU INVITE
your college and high school girls to become part of this great fellowship, thus making your locality

ONE IN PURPOSE
that you may more effectively ask this for all the world? If you do this, you will become

ONE IN SERVICE
with the women of the world with whom you will join as

ONE IN INTERCESSION
and
ONE IN CONSECRATION
seeking to know and to do the will of God.

If you are a missionary leader in your community and have not observed the
WORLD DAY OF PRAYER
will you not be the one to start it this year on February 15, 1929? Be sure to invite the people of all other denominations to join in attendance and to have a part in the planning and on the program, and above all else do not forget to include the young people.

Supplies may be ordered through your denominational literature headquarters. "Call to Prayer" card, free; seals, 25c per 100, $1.75 per 1,000; poster, 10c; Retreat, 10c; Program, $1.75 per 100.

MISSION STUDIES FOR 1929

In this issue we present the first of the studies for 1929. What a wonderful field for study is given in the two text books, *Friends of Africa* and *What Next in Home Missions!* Mrs. Rankin, who is writing the Home Mission studies needs no introduction to our readers. Her name is known and her work appreciated wherever *The Womens Missionary Magazine* is known.

Mrs. E. D. McKune, writing for Africa is a young minister's wife. She has in the last four years been elected four times as presbyterial president—twice in Xenia Presbyterial and twice in Indiana Presbyterial. Before her marriage Mrs. McKune was a teacher in a college. She brings into this work her wide experience as well as great enthusiasm for missions.

PRESBYTERIAL BULLETINS

Three Presbyterial Bulletins have been received by the Editor recently. Indiana Presbyterial, Mrs. E. D. McKune, President has an illustrated cover. Among interesting items is a list of names and addresses of all presidents of local societies in the presbytery.

Another item that touched the Editor's heart was the message of the Literature Secretary—"I urge the presidents of societies to work for a one hundred per cent subscription per society to *The Womens Missionary Magazine.*

Chartiers Bulletin contains interesting news and messages from secretaries. A picture of Mrs. Elizabeth Brownlee McDowell adorns the front cover. Mrs. McDowell was the first president of Chartiers Presbyterial and was the honored president on the Twenty-fifth anniversary. She passed away just one month before the jubilee celebration in Taylorstown.

Southern Illinois Presbyterial, Mrs. W. H. Hastings, President, is planning for the jubilee celebration next year. The secretaries messages indicate a live organization. Perhaps it is a secret in the Presbyterial but they are planning to capture the silver loving cup next June at the W. G. M. S. Convention in Philadelphia.

Thank-Offering Department.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

MY CHRISTMAS WISH

"A bright and blessed Christmas Day,
With echoes of the Angels' song,
And peace that can not pass away
And holy gladness, calm and strong,
And sweet heart carols, flowing free;
This is my Christmas wish for thee."

The Christmas season has come again. God has continued our lives and we see all around us the evidence of the Christmas time.

During the happy season may we think of the great gift God sent to the world. He gave His best gift to us. His love for us was so great that He gave His only begotten Son that whosoever believeth on Him should not perish but have eternal life. (John 3:16.)

We have presented our 1928 Thank-Offering, our expression of gratitude to Him for the blessings showered upon us during the year. His blessings to us are daily. May we find reason for expressing our gratitude at this time.

As our hearts are filled with joy and rejoicing at this Christmas season, may we also give honor, praise, and gifts to Him the giver of all our blessings.

"Look on all His gifts around thee;
Gifts that make it joy to live;
Best of all, O regal kindness!
He has given thee power to give.
To give with glad thanksgiving
Freely, Freely we received!
Counting this our crowning blessing
That He gives us power to give."

THE THANK-OFFERING YEAR CLOSES DECEMBER 31, 1928. SEND THE OFFERINGS AS SOON AS POSSIBLE AND AVOID THE CONGESTION OF MAILS OF HOLIDAY SEASON.

REPORT OF THE THANK-OFFERING MEETING OF THE MIDDLE EGYPT PRESBYTERY, HELD AT BENI SUEF MARCH 30

"We're off," we cried as we waved good-bye to those who were standing in front of the Mission school, when the two cars of Fayoum delegates started on their two and one-half hours' drive to Beni Suef, to the Presbyterial Thank-Offering Service, the last Friday in March.

It was a lovely day and the ride was most pleasant, and yet we were glad to get to our destination. The meeting was held at the Beni Suef church and when we arrived a goodly crowd had already gathered, and many more soon came in. The delegates were from the different places in the Middle Egypt Presbytery, which covers a large territory, though the number of missionary societies is only nine.

The President of the Presbyterial was one of the leading members of the Fayoum church and she gave the opening message on Evangelism, which was the keynote of the whole day. Almost every place represented had some part on the program and of course, each place had its thank-offering which was presented by the representative of the society. The girls' schools' societies vied with the women's organizations in their contributions and in some instances outdistanced them. How splendid the training of these young girls in giving to the Lord their sacrifice of thanks, for His blessings! For one realizes here especially, that the blessings which come to women and girls are through Christ and the knowledge of Him. The total amount of the offering was over $400 which was divided among the orphanages,

the Bible School, the Bible Society and the Synod.

The Beni Suef people were most cordial and provided a splendid dinner and we enjoyed our fellowship around the tables with our friends new and old.

The afternoon session closed about four and after tea with our hostesses, we started on our homeward journey —tired in body but refreshed spiritually and happy because of this day spent with the Lord in company with His servants. How truly blessed is the fellowship of those who are bound by the ties of the love of Christ and zeal for His service. We truly thank God upon every remembrance of this occasion and pray that the messages of encouragement and help heard there, will continually fill us with a greater love for Him and desire to serve Him in whatever way He directs us.

—Margaret Bell.

MARCH TWENTY-THIRD IN ASSIUT

The "big thanksgiving meeting" is the event of the year in Protestant circles in Assiut. There is no presbyterial organization in Assiut Presbytery and so the meeting is representative of the women and girls of the town of Assiut only. The Girls' Club, two small primary schools conducted by Egyptian Christian women, the Khyatt School and the P. M. I. joined with the women of Assiut in offering their gifts as a token of thanks for God's mercies during the year. Then too there are always gifts from friends outside of Assiut who have known of the meeting through former connection with the schools.

This year the meeting was held on the twenty-third of March as has been the custom for some years past. The presiding officer was Madame Gindy Bey Wissa who performed her task with dignity and grace. The program was so well arranged that quiet and order were maintained right through to the very end. It was an interesting coincidence that at the Men's Thank-Offering Meeting held that same evening the president was a son of Madame Wissa, Alfred Bey Wissa, an outstanding leader in Christian work in Assiut.

Mrs. Hickman gave a talk on conditions in China and urged upon the women their duty to pray for their sisters in that land. So impressed were the women that in the distribution of their offering $20 was allotted to the work in China. An address had been prepared by Madame Abadir Hakim, a daughter of the late Rev. Shanooda Hanna who was one of the first students in Assiut College. In Madame Abadir's absence this was read by a former pupil of the P. M. I. Songs by the members of the Girls' Club and by girls from the Khyatt School and the P. M. I. varied the program.

The offering this year was the largest that there has ever been in spite of the fact that there has been a financial depression in the country. It amounted to $1,575.

It is always the custom for the women to go forward with their gifts and tell some particular reason for thanks. Joy fairly radiates from the faces of those who go forward. Distinctions of age and social position melt away in the common joy in giving to the work of the Master. It is a real thank-offering meeting.

—Mary L. Thompson.

THEBES PRESBYTERIAL

Delegates from five of the seventeen churches of Thebes Presbytery gathered at Kus for the annual meeting on March 30, 1928. Our Presbytery is over 400 miles long, and it is difficult as well as expensive for delegates to attend from the more distant churches. Synod is talking of dividing the Presbytery another year, now that there are so many organized churches. Thank-Offerings were received from 14 societies

in 11 different places, one of which has a Bible woman, but no Church. There was a large attendance of women from the local Church, so that the building was full. Because of the possible train service, both sessions were held in the morning with a fifteen minute interval of rest in between. We began at eight and closed shortly after twelve. The program was one of the best I have known. There were talks on the history of the Thank-Offering, the training of the child physically, mentally, morally and spiritually, and the value of prayer and praise in our spiritual lives. The president's opening address on stewardship was fine. The temperance secretary told the story of Haridasi, an Indian woman whose home was ruined by drink. The Thank-Offering service seemed very genuine, and of course there were various items of business to be taken up.

At the close of the service a good turkey dinner was served in one of the rooms of the Boys' School in the Church compound. About twenty delegates were at the table. Others were entertained in the homes of friends and relatives. It was a good day of fellowship and inspiration in the Lord's work.

The offering was the largest ever given in this Presbytery by forty dollars.

—Ida Whiteside.

THE THANK-OFFERING AND HOME MISSIONS IN EGYPT

The Thank-Offering as Gathered and Distributed—1928.

In Presbytery of Thebes	$ 411.88
In Presbytery of Assiut	1575.00
In Presbytery of Middle Egypt	401.85
In Presbytery of Delta	1750.00
Total	$4138.68

Distributed as follows:

To the Boards of the Synod of the Nile	$1839.33
To the Orphanages	1303.00
To other Work	996.35

Life Members

From Sept. 1, 1928 to Oct. 1, 1928.
$25.00 each.

29. Mrs. Emily Hamilton, Ginnell, Ia. By her children. "A Mother's Day gift."

From Oct. 1, 1928 to Nov. 1, 1928.
$25.00 each.

30. Mrs. Laura D. Witherspoon, Beaver, Pa. By Beaver W. M. S.
31. Mrs. S. M. McKee, Jr., Pittsburgh, Pa. By Katherine Baumann.
32. Mrs. W. Charles Williams, Pittsburgh, Pa. By Katherine Baumann.
33. Hazel Williams, In Memoriam. By Katherine Baumann.
34. A gift of Thanks, for a friend. By Katherine Baumann.
35. Mrs. F. W. Ogan, Jamestown, Ohio. By Jamestown W. M. S.
36. Mrs. H. M. Porter, Torrington, Wyo. By Torrington W. M. S.
37. Mrs. Lottie Ofensend, Sharon, Pa. By her daughter, Mrs. Eva Miller's work.
38. Mrs. Ella Alderman, Sharon, Pa. By Mrs. Eva Miller's work.
39. Mrs. Carrie Hoagland, Sharon, Pa. By Mrs. Eva Miller's work.
40. Mrs. Elizabeth Taylor, Sharon, Pa. By 1st Division W. M. S.
41. Mrs. Almira Slater, Sharon, Pa. By 1st Division W. M. S.
42. Mae Short, Arkansas City, Kans. By her sister, Mrs. Virginia S. Hamilton.
43. Mrs. Mary J. Clark, Arkansas City, Kans. By her sisters, Mrs. Archibald, Mrs. Mitchell and Mrs. Mott.
44. Mrs. Alice Ramsey, Arkansas City Kans. By her husband, A. A. Ramsey.
45. Mrs. A. M. Smith, Arkansas City, Kans. By her daughters.
46. Mrs. I. M. Davidson, Rea, Pa. By West Middletown W. M. S.

47. Georgie Robinson, Sharon, Pa. By 2nd Division W. M. S.
48. Mrs. Mary Snyder, Sharon, Pa. By 2nd Division W. M. S.
49. Mrs. L. C. Brainard, Sharon, Pa. By 2nd Division W. M. S.
50. Mrs. Howard E. Scott, Kansas City, Kans. By W. M. S.
51. Mrs. Earnest M. Chase, Kansas City, Kans. By W. M. S.
52. Mrs. J. E. Waddle, Xenia, Ohio, By Mrs. Mary Dean and Mrs. J. P. Lytle.
53. Miss Helen Reed, Xenia, Ohio, By Mrs. W. J. Cherry.
54. Mrs. David Davis, Columbus, Ohio, By Sabbath School Class.
55. Mrs. W. C. Ardrey, Columbus, Ohio. By Mrs. Knickenberger.
56. Mrs. W. A. Beadle, Columbus, Ohio. By Mr. and Mrs. H. E. White.
57. Mrs. F. J. Watkins, Columbus, Ohio. By Dr. and Mrs. L. A. Jackson.
58. Mrs. Wm. Fullerton, Columbus, Ohio. By W. M. S.
59. Mrs. Charles Talbott, Columbus, Ohio. By a friend.
60. Mrs. H. J. Thorne, Columbus, Ohio. By a friend.
61. Mrs. John Guest, Columbus, Ohio. By a friend.
62. Mrs. R. J. Schelky, Columbus, Ohio. By a friend.
63. Mrs. Dan Hartmen, Columbus, Ohio. By Louie Counett.
64. Mrs. Hollie Eggert, Columbus, Ohio. By her mother, Mrs. Margaret E. Sebring.
65. Mrs. Margaret Smith, Columbus, Ohio. By Mrs. J. A. McClure and Mrs. W. B. Miller.
66. Mrs. N. C. Smith. Columbus, Ohio, By Mrs. J. O. Welch.
67. Mrs. I. R. Hawarth, Columbus, Ohio,
68. Mrs. Maud Kirkpatrick, Columbus, O.
69. Mrs. Thomas Johnston, Central Falls, R. I. By Pastor's Aid and Missionary Society.
70. Mrs. James Woodrow, Central Falls, R. I. By Pastor's Aid and Missionary Society.
71. Mrs. Alexander E. Johnston, Central Falls, R. I. By Missionary Guild.
72. Mrs. Herbert P. Crabtree, Central Falls, R. I. By Missionary Guild.
73. Mr. Truman Fulton, In Memoriam, By Mrs. Trueman Fulton.
74. Mrs. Laura Jeannette Taggart, Beaver Falls, Pa. By her daughters Inez and Marie.
75. Mrs. John Walker, Kansas City, Mo. By a friend.
76. Mrs. Mary Phillips, Kansas City, Mo. By a friend.

LIFE MEMBERSHIP

$300.00 each.

Memorial Roll

Mrs. Robert Livingston, Columbus, Ohio.

WEEK OF PRAYER FOR THE CHURCHES

January 6th, to January 12th, 1928

To the Churches of Christ in America:

"The Federal Council of the Churches of Christ in America joins with the World's Evangelical Alliance of Great Britain in inviting all the churches and followers of Christ to unite in a 'Universal Week of Prayer' at the opening of the new year. The devotional program will not only be circulated through all English speaking lands but will be translated for use in over fifty countries.

"Nineteen hundred and twenty-nine may begin on the Mount for us if we can at times and seasons withdraw from our activities and come apart to meet with God. The year will open with a new vision if we give God time and wait for the unveiling of His presence in our lives. But our vision is conditioned by our obedience to the heavenly vision; let us therefore wait in 'stillness of soul' before Him.

"We are called this New Year to learn afresh the source of power for service. Jesus said, 'Ye shall receive power . . . tarry ye.' The Holy Spirit is waiting, if we will have it so, to equip us for all the year may hold for us of life and service. His power is adequate to every need we face, and the challenge of the hour is for a Pentecostal blessing that will open the way to a world-wide spiritual revival. We ask you, therefore, to join with us in this great Universal Week of Prayer for a blessing upon ourselves and upon the whole world."

Young Women's Department.

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO FOR 1927—1928:—"WE WILL PASS."

YOUNG WOMEN'S SPECIAL WORK FOR 1926—1927

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Kentucky; Superintendent of Jubilee Hospital, Henderson, North Carolina, Miss Eva Johnson-Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; (new) Miss Mary Cole, Wadi Halfa, Sudan, $800 each or $1,600. Total Askings, $8,630 or $300 more than received in 1925—1926.

NEW YOUNG WOMEN'S SOCIETIES

Hudson Presbyterial,—Lyndhurst, N. J., Y. W. M. S. Number of members, 10. President, Miss Jennie Vanderspeck.

Conemaugh Presbyterial, the Altoona J. G. Reany Y. W. M. S.; 15 members. President, Miss Ruth E. Lucus, 221 Cherry Ave., Altoona, Pa. This organization seemed to have lapsed and then revived. However, it had fallen from the roll for some time so is essentially new and thus reported.

College Springs Presbyterial—College Springs, The Vivian Trimble Y. W. M. S., 25 members. President, Miss May Wigham, Blanchard, Ia.

Big Spring Presbyterial—Integer Vitae Y. W. M. S.; 12 members. Miss Anna Haldemann, advisor.

Perhaps your society is new and not yet reported. If you send in the information, it will be duly published.

Are you planning to care for those high school girls now out of Junior society? Better not permit their mission ardor to cool. Even though they are busy in high school, they *are not too busy* to *take one evening* in a *month* for *missionary instruction* and *expression.*

INFLUENCE HIDDEN?

Is it possible to hide one's influence? There are those who seem to feel that no acts of theirs, good or bad, will affect others. To be sure, should you assert that such an one has no influence, she would be highly indignant. But the query is not answered. Can one keep her influence covered?

It is possible to write with an ink which soon fades and to all intents and purposes no writing exists. It may remain so for years even or until heat is applied to it when—lo! the hidden message is revealed! So with influence. We cannot live without leading some one up or down. Whether we will or not, we are an influence. Look around you. View your neighbors and friends. To think of them, to see them, starts a thought, and influence is at work. For a time there may be no apparent evidence of any influence. Then one day your friend makes a decision for right or wrong and points back to a certain day and says that you decided it for her then. The "heat" revealed the invisible. No one lives unto herself nor does her passing go unnoticed.

Sometimes you receive a distinct shock when those of whom you expect much in the way of positive influence shows a tendency to be thoughtless. They seem never to realize that their influence will not be hid, but will discount their good acts.

Do you ever hear the refrain "I see no harm in it?" Indeed, this sort of reason (?) is what so many Christians hide behind. The harm may not be visible, but wait a bit. Some day it will show up in all its ugliness in a wayward son or daughter. Then, to one's sorrow and shame will be the stinging taunt, "Your influence led me to this!"

The church of Christ is the purest institution on earth. When its members are consistent, its influence is benign. When they grow careless, it falls into disrepute. Whose fault is it that the press so often holds the church up to scoff at it? Some member or members are responsible. It may not certainly be known just who they are, but their influence is at work. Like murder it "will out"!

If there is one thing more than another that Christians need to be careful of these days, it is their influence. A new Christian seemed surprised that certain seasoned Christians should engage in a certain questionable amusement. What would be their later influence on her? A small boy said he wanted to be a Christian just like his father, the kind that people *would not know he was a Christian!* Influence hidden! Is that your idea of influence that counts? Jesus said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

A RALLY

Mononghela and Allegheny Presbyterials held a joint rally in the Central Y. M. C. A. assembly room, Saturday evening, October 27, at 6 o'clock. The two secretaries, Mrs. J. S. Milholland and Mrs. Jane McG. Yahn, worked hard to make this a success—and succeeded.

A most delicious dinner, prepared and served by the Y. M. C. A. culinary department, was a drawing card. Miss Mabel King, one of Pittsburgh's famed contralto soloists, charmed her audience with song. Dr. E. C. McCown, pastor of Mt. Lebanon church spoke most forcefully and acceptably on a missionary theme. He stressed personal responsibility right where we are to the uttermost parts of the earth. He voiced the value of optimism in making a project popular and successful and emphasized the power of God in it all.

Mrs. Charles W. Fulton prepared and led in an amusing and instructive pageant based on the report of the past twenty-five years of the Y. W. Department. Much interest was added by the characters of the several years represented appearing in costumes appropriate to those years. Do you recall or has Time erased from your memory changing styles? The high pompadour! The high perched flat type of hat! The fitted basques and wide, trailing skirt! Then the swallow tailed coat and the hobble skirt! Later the shortening skirt—and now it's short! Strange but true, with the receding skirt, Y. W. work has broadened and developed. We would not say "*because* of liberty in dress, but *in spite* of it."

Each character representing a period read from a magazine of that period, some action or work of the Y. W. department. Mrs. Fulton in beautiful white apparel with silver adornment in honor of the year very capably drew out the points of development these past years. The seer in Grecian garb was there to read from her scroll of the future. All marched briskly from the stage singing a verse of a selection in Bible songs, No. 4 "Go forth in His service."

The one big regret of the occasion was the *many silences* when the roll was called. So many societies did not send *even one* delegate. What an inspiration it would have been if even one had been present from each society! Let us bestir ourselves. May the proper pride of society be fostered in every organization and may the presbyterial receive its due from the members of every society.

Methods

Miss Helen Brooks of Dell Ave., Mt. Lebanon, Pittsburgh, Pa. has furnished a copy of the year book of the King's Daughters' Circle. Christian citizenship has a place on the program, this of course prior to the presidential election; a most important topic. The society plans to know its special workers better, each object finding a place on the program. One of our special workers, Mrs. Walker of Gorei is the speaker one evening.

By the way, even a program cover may help to win favor for a society. This society has seen to this.

Bolivar Y. W. society, through Miss Emma McKelvey, Box 100, Bolivar, Pa., presents its program. This year book has a brilliant covering, reminding one of Spring. It is home made like the previous one, but has hand printed instead of typed pages. Its motto is "*Win One More.*"

A very pertinent suggestion signed by the president is: "When you are on the program, make a special effort to be present, and be prepared to talk on the subject." Obeying the instruction will forstall failure brought about by last minute or no preparation.

Another note might have been added: For the sake of others, be present at other times *prepared to hear*

Two subjects noted are stewardship and biography. The roll call was to be answered by giving "Name of some great person,—*why* great". Another—"Why be a tither"?

The McCown Circle of Mt. Lebanon has turned in its new program. The gray cover with monogram in gold is very attractive. This society meets at the supper hour, two of the members preparing a supper at slight cost. The prayer chain while the girls are at the table seems to be an effective way of having all take part. While some may be persuaded to offer a petition because of wishing no "link" to fail, yet they may thus learn to be *accustomed to their own voices in audible* prayer and later may pray voluntarily. For the benefit of its officers, the order of business finds its place on a page of the program. This plan helps every member to know the routine. Should you wish to know more of this society's plans, write Miss Jane Kable, 3251 Beaconhill Ave., Dormont, Pa., chairman of the program committee.

PROGRAM SUGGEGSTIONS

From Mrs. Paul Stewart, York, Pa.

No Y. W. Society need lack for program material. A wealth of interesting information is to be found in the Triennial Report on Foreign Missions and the Annual Report of the Board of Home Missions. These books can doubtless be borrowed from any pastor and perhaps additional copies may be available.

Several months' programs for a beginning society could well be taken from the Annual Report number of *The Womens Missionary Magazine,* which would familiarize the members with the conditions and needs of all our mission fields.

In congregations where the Christian Union Herald is not widely read —the news letters from missionaries which this paper publishes every week, would make fine program matter.

Where a regular Mission Study Class is not feasible, the year's mission study books and others should be purchased and passed around to be read privately.

Mrs. Stewart has so arranged the names of city or country where the Y. W. Special oojects are located as to form a slogan in rythmic style for the presbyterial of which she is Y. W. secretary:

"India, Abyssinia, Sudan,
Henderson, Frenchburg, Spokane."

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

A cablegram has been received, stating that Miss Martha Glass arrived safely in Port Said on November second. We have now had reports from all the sailing parties, and all of our missionaries have reached their destinations in safety, for which we are profoundly grateful to the Lord.

Miss Helen Martin's physician sent us her medical report stating that he considered her perfectly fit to undertake the arduous work of a foreign missionary, and he thought she would be better physically in a warmer climate. Arrangements have been made that she will sail on the S. S. SAMARIA, December fifth, if the Lord will. She will therefore reach the Cairo Girls' College before Christmas. Those who know anything about the College and Miss Martin's connection therewith, will have some idea of the glad welcome that she will receive. She had to come home for health reasons, but we considered it as her regular furlough. The Master planned it all, because during her detention for health reasons, her beloved father went from labor to reward, and she was permitted to be with him during his last days.

There are three community centers yet to be provided for in Egypt out of New World funds, namely Beni Suef, Benha and Zagazig. The first two named are to receive thirty-five thousand each, the balance in our hands to be given to Zagazig. As the balance is very much less for Zagazig than the amount the others receive, we have determined, at the request of the Egyptian Mission, to invest the Zagazig money, as soon as we shall know what the amount is, allowing the interest thereon to compound, thereby augmenting the sum which it would ordinarily receive.

Egypt is now asking thirty-five thousand dollars for Benha. It is evidently the first of the three to be built. Mr. C. S. Bell is to be the builder. He has sent plans which will be presented to the Board at its first meeting. As soon as the plans are adopted, satisfactory financial arrangements will at once be made. They are anxious to begin the erection of the building in December.

The kindergarten department in the Mary Clokey Porter Girls' Boarding School is becoming very popular. They needed a piano very badly, so a committee went to Cairo and purchased a piano of German make, which is especially built to stand oriental climates. It cost three hundred dollars, and the money was promptly sent. The opening of the school was very auspicious and it seemed as if there would be even a larger enrollment than there was last year.

The investing of fifty thousand dollars in this country and dividing the income, three thousand dollars, among the missionaries on the field, allowing them to use it to go whereever they desire for the summer vacation, has met with the universal approval of all the missionaries in Egypt. The Board most highly approves of the plan, and hopes that the work in Egypt may be carried on without at any time infringing upon this fifty thousand dollars, which has been set aside for vacation travel.

The missionaries in India are deeply grieved over the recent death of Mrs. E. E. Campbell, which occurred in Cleveland, Ohio, She was compelled to undergo a serious surgical operation, and having suffered from amoebia for several months previously, lacked vitality to recover. Funeral services were held at a church in Cleveland, and a second one in Blairsville, Pa., where her mother resides.

She was a beautiful character. She was Miss Anna Hamilton, one of the missionaries of the Women's Board who went to India in 1915 and was beloved by all who knew her. Her little daughter, Helen, is thus bereft of a mother. The prayerful sympathies of everyone in this country and in India who knew Dr. and Mrs. E. E. Campbell are extended to the bereaved family and friends.

Dr. Maria White has been quite ill and was taken to Sialkot Memorial Hospital where she could be under the care of Dr. Faith Reed. At last accounts she was improving and hopes soon to be back at her post of duty at the White Memorial Hospital in Pasrur.

We are not yet certain that the plot of ground for the new hospital in Sialkot has been definitely secured. Arrangements have been made for the payment of the plot of eight acres which will cost about twenty-five thousand dollars, but no money is in sight anywhere for the erection of the building. It is true that when we sell the present property, we will have some money, but it cannot be sold until the new building is erected, otherwise hospital work would be suspended entirely.

Mrs. J. B. Hill, our Treasurer, received a letter a short time ago signed "An ex-United Presbyterian," enclosing a check for three hundred dollars for the new hospital at Sialkot, India. No acknowledgement could be sent, because we had no address and had no idea who the sender was, but it is evident that the Lord is planning for money for that hospital, to put it into the heart of this friend who is no longer in our Church. Two hundred and twenty-five dollars more have since been pledged. We ask you to unite in prayer with us that the Lord will send the money necessary for the erection of this much needed building. We have not yet had the plans. Until they reach us, we will have no idea of the probable cost of the building.

Miss Madeline Wilson, who is acting Superintendent of the School at Khartum North, writes a very interesting letter in which she relates the following incident. An officer in the Sudanese Army came at the opening of the School, bringing his two daughters. Although Miss Wilson was exceedingly busy, being the only missionary in the party who could speak Arabic, she invited the gentleman to go through the building. He was very glad to do so. She explained the purpose of all the different rooms and the entire method of school operation. He was very pleased, because he said he had heard that the teachers there compelled the children to become Christians and there was no telling what they did with them after they entered the school as boarders. He was so pleased with the building and all he saw of the school and the missionaries that he reported his visit to the officers of the Sudanese regiment to which he belonged, the result being that seven other pupils were entered as full pay boarding scholars, being daughters of other officers of the regiment. All this is very encouraging.

Another interesting item connected with the Girls' Boarding School is the following. We had a letter from the Missionary Society at Elderton, Pa., reporting that the Society had received a bequest of fifty dollars, and as the ladies were very much interested in the Rev. Glenn Reed of Khartum North, they asked him what use to make of it. He referred them to Miss Turk. They wrote her. She said she needed a crib or a bed for patients in the School and told them where the kind she desired could be bought. The lady sent a letter, but it evidently has the wrong address, so it was returned, and they have now asked the Foreign Secretary to attend to the transaction. That she will very gladly do. The bed will be purchased and sent out in good time. We mention these incidents to show

you how the Master is watching over the work and providing friends and means for its successful operation. Do not forget that the only reason we have a Girls' School in any of our foreign fields is to teach them how to read the Bible and tell them the story of the only Saviour, Jesus Christ.

Miss McKibben of Abyssinia, an alumna of Columbia Hospital, who had gone out as a nurse, had been suffering for months from high blood pressure, so much so that all the doctors whom she consulted urged her return to America. With sad heart and very reluctantly, arrangements were made and she came back to her home in Pittsburgh. She seemed in splendid physical condition, but has been sent to Columbia Hospital for a thorough medical examination, to find out the cause of the high blood pressure. If no adequate cause can be found, the Board will be compelled to decline to send Miss McKibben back to Abyssinia, because we dare not send any of our beloved girls to any field where their health will be seriously impaired.

We have been grievously disappointed this last month. You will remember how badly we needed nurses in the Addis Ababa Hospital. We had an applicant who seemed in every way desirable. Her references were unusually fine. Her experience and training had been above the average, and everything looked as if she were just the very one to go out to Abyssinia. We were so sure that the Lord had called her that in response to a cable from Dr. Pollock we cabled back that we were sending a nurse and a teacher in November. Imagine our consternation and disappointment when the one we had elected to go as a teacher wrote that her mother would not consent to her going, and at the Board meeting at which we expected to elect the nurse, it was reported that she expected to be married, and that her friends were giving "showers" for her. We got in touch with her over long distance telephone, and the next day had a Special Delivery letter stating that she had changed her mind and was not applying to go as a nurse at all. We have written full details of the whole transaction to Dr. Pollock. But can you imagine the disappointment the decision of these two young ladies brought to our Board as well as to the tired, worn-out workers in Addis Ababa. We are praying constantly that the Lord will send the teacher and the nurse where they are so badly needed, and we hope every reader of this article unites with us in this petition.

Some time ago we told you about the need of an electric light plant and an X-ray equipment in the George Memorial Hospital in Addis Ababa, the cost of the two being approximately ten thousand dollars. Since that writing we have received from various sources about four thousand dollars, for which we are deeply grateful. The Lord knows the persons whose hearts he touches to send their money to these places where it is so badly needed. We are confidently expecting the balance necessary to have these two very much needed, almost absolute necessities for any hospital, to reach Mrs. Hill before the close of the year 1928.

We hope you are all reading Dr. Bergsma's articles in the Church papers and *The Womens Missionary Magazine*. All reports concerning our new doctor in Addis Ababa certify that he is a consecrated Christian, an expert surgeon and a very great and useful addition to our work in the George Memorial Hospital.

We are writing this on the fifth of November. Tomorrow will be Election Day. How earnestly we are all praying that the man who shall be elected President of the United States shall be a man of known Christian integrity, who respects the oath taken to observe and carry out all the provisions of the Constitution of

the United States and whose life and influence will be such as to convince the world that the United States is indeed a Christian Nation. If the Christian women of this land live up to every opportunity and obligation tomorrow the right kind of a man will be elected.

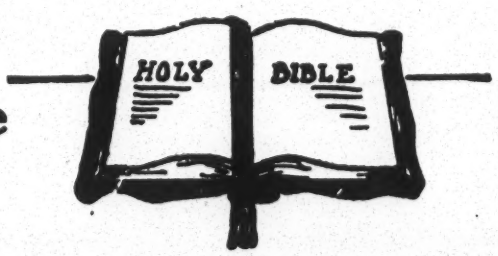
Much is being said and written in the Church papers and in Presbyteries concerning the proposed union with the Southern Presbyterian Church. We earnestly plead with everyone interested in the women's work of our Church to pray that the Lord will overrule any plan which would in any wise minimize its importance and prevent any obstacle which would hinder its further growth and development. The Master has led the women wonderfully since 1883. He is still able and will care for all who put their trust in Him. Let us be much in prayer for His continued guidance and direction.

Pray that the Thank-Offering of 1928 may be an honor to the Master who has called the Women's General Missionary Society to take up this important and far reaching and much to be desired method of providing money for the enlargement of the work of the Kingdom.

Pray that the membership of the Missionary Societies in the Church may be largely increased; that at all the Presbyterial Conventions, meetings of Presbyteries and Synods the power of the Holy Spirit may be manifest, so that during the season upon which we are entering the evangelistic work of the Church may be blessed and honored to the saving of hundreds of souls.

Pray that the deputational work undertaken by the several Boards of the Church may be richly blessed, that the people may be informed of the methods and plans of the work in such fashion that they will be greatly interested, and adequate contributions follow.

Pray that the number of tithe payers and family altars may be increased. If the members of our Church would only give the Lord His tithe, no Board would be in distress for finances, but every Board would be wondering what it could do with the amount of money at its disposal.

Bible  Readings

131. Num. 10:29.
132. Jer. 35.
133. Num. 12:2.
134. Num. 12:10.
135. Num. 15:32-36.
136. Num. 16.
137. Num. 20:1-13.
138. Deut. 3:11.
139. Num. 27:1-11.
140. 1 Chron. 7:22-29; Josh. 15:13.
141. In what localities were the cities of refuge?
142. Who is "the way" to refuge?
143. What invitation does Jesus proffer to those who labor, etc?
144. In what psalm is safety said to be found in "the shadow of his wings?"
145. What beautiful ceremony did Moses bid the Israelites perform when they should get into the promised land?
146. Give the names of the mounts of blessing and cursing.
147. How close did Moses come to God?
148. What promise did the spies to Jericho make to Rahab?
149. What directions were given by Joshua for taking Jericho?
150. What New Testament reference bears testimony to Rahab's faith?

Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg, Pa.

The schools are open now and the report from all stations is of increased interest in our industrial departments. All domestic science and sewing students now get both theory and practice. Special morning periods are given at Millers Ferry for the day pupils to have practice work.

The Robinson Memorial hospital is doing a good work, also. Little Curtise Simpson has been quite ill, but is now able to be in school—thanks to the good care she received from the Superintendent and doctor while in the hospital.

One of our workers—Miss Lizzie Bradford, the efficient matron of Yourd Hall, Prairie, also a most enthusiastic Junior Superintendent, is in the hospital with a very serious case of malaria. We hope and pray for a speedy recovery. There is quite a bit of sickness in the far South, but we hope nothing serious will develop.

All over the South there is business depression on account of the failure of the cotton crop.

A very interesting letter from W. E. Williams states that school in Townsville opened September 24th, with a good enrollment under his management. The work at this place has been taken over by the State, so we have no further responsibility there. This is where Mrs. Betty Taylor Groves started a little school years ago. It has grown to quite a large grade school, and North Carolina promises to erect an up-to-date school building in the near future. It is the policy of the Home Board to hand over its work among the Negroes as the State is willing and able to operate it. That the Christian training we insisted upon shall still prevail is our earnest prayer for Townsville.

The sewing department at Chase City reports the sale of a quilt and comfort to one of the grade teachers. All kinds of plain and practical work are taught and the children enjoy their hours in the sewing room—a change from regular class work.

A Y. P. C. U. Convention was held at Camden, November 2nd 3rd and 4th in connection with a Sabbath School Conference. All stations except Millers Ferry were represented. Interesting discussions and round tables completed an inspirational and instructive program.

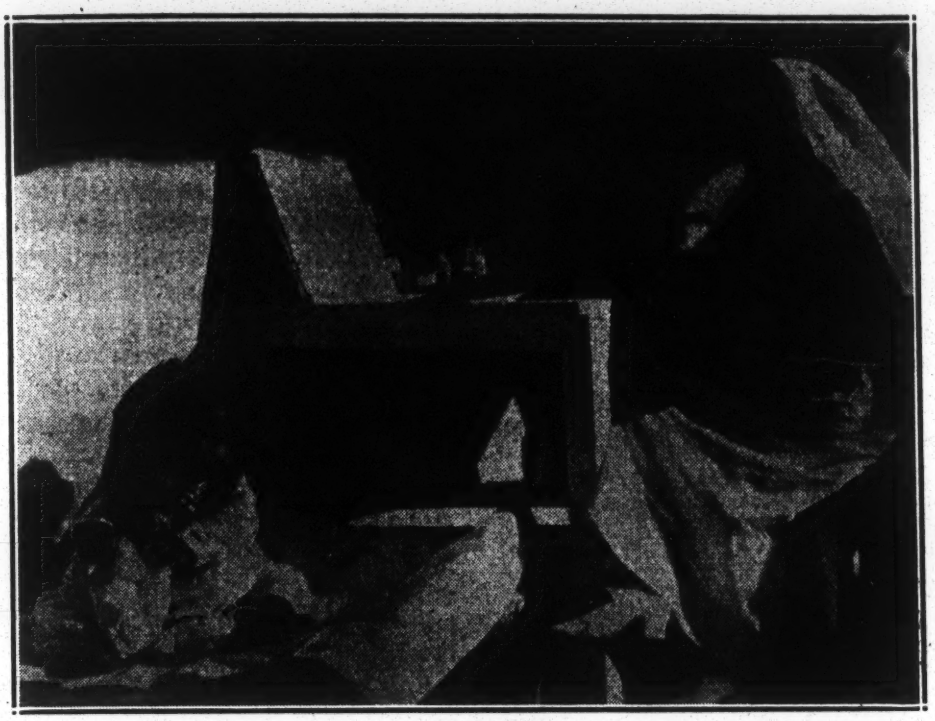
The teachers at Canton Bend are ambitious to be leaders in their departments. Both the sewing and domestic science teachers took special courses along their respective lines during the summer. The sewing teacher, Mrs. McGinnis improved her time at Tuskegee and the domestic science teacher, Mrs. Bridges took a summer course in Birmingham, Ala.

Jubilee Hospital, Henderson, reports the total number of patients cared for during September, 66—with 6 major and 9 minor operations—an average of 12 patients a day; three or four of these were charity patients. There are 7 nurses in the Training School and others are expected. The help we receive from the Duke Endowment Fund allows one dollar a day for each charity patient cared for. Last year we received from this fund $1775. This amount will give an idea of the number of free patients cared for last year and the great need of hospital care for those who could not have it, if it were not for Jubilee.

The sewing room at Henderson is a busy place—the students are making not their own dresses alone, but are sewing for the members of their families. This in connection with their High School studies keeps the girls very busy and happy.

Junior Department.

MRS. W. R. McMUNN, Secretary, 302 Hastings, Ave., Oakdale, Pa.



A scene in the Children's Ward, in Memorial Hospital, Sialkot, India. The Little Light Bearers' Fund is used for the babies in this hospital.

THE LITTLE LIGHT BEARERS

"A little child shall lead them"

By Mrs. Edward Stotz.

WHAT:

In almost every congregation there are babies, little babies, from the very wee ones up, each one bringing into the home so much of joy and love. How delighted we are when a baby smiles back at us! It reaches down to the very bottom of our hearts, filling us with a desire to serve and protect.

What are we doing in our church for these little ones who are not yet ready for elementary work in the Sabbath School?

Do you know there is a society which enrolls just such little girls and boys into a distinct department of their own, known as the "Little Light Bearers"? They are auxiliary to the Junior Missionary Society as the Cradle Roll is auxiliary to the Sabbath School.

WHO?

Every boy and girl from infancy to six years of age is a proper candidate for membership. Their enrollment, with a pledge of twenty-five cents ($.25) per year, is all that is necessary.

PERSONNEL:

A secretary is appointed by the Women's Missionary Society who has full charge of the *Little Light Bearers'* organization.

It is her duty and privilege to enroll all the girls and boys within the above ages; to collect annually the dues and transmit this money to the Presbyterial Treasurer. Her annual report is made through the Junior Superintendent in her own church.

PURPOSE:

The primary purpose of the *Little Light Bearers* organization is to endeavor, from the first dawning of intelligence in the mind of a child, to make the interests of the Kingdom a

vital part of the child's life and thought, and to train it in bringing gifts to the carrying on of Kingdom work.

The money that is raised by the Little Light Bearers' dues is used for the support of the babies in the children's ward of the Sialkot Hospital, India. Their Thank-Offering, not including Life Memberships, may be designated for the babies in the George Memorial Hospital, Addis Ababa, Abyssinia.

The Little Light Bearers circle is also a recruiting force for the Junior Missionary Society. Its members are automatically graduated into the active membership of the Junior Missionary Society at the age of six years and receive a Certificate of Promotion.

METHODS:

There are plans that can be and actually are used by thriving societies of our little girls and boys.

(a) Some societies hold an annual party for the members—usually in June. This has been found to create interest in the work. Attractive Invitation Cards can be secured for this Little Light Bearers reception.

(b) The Little Light Bearers are taught to express gratitude through the use of tiny pink Thank-Offering boxes. Thus is inculcated in the very youngest children the habit of systematic and definite giving to the Master's work.

RESOLUTION:

Be it resolved: That we shall proceed immediately to organize in our local church, a society to be known as the "Little Light Bearers," and commence therein to instruct our little children that they may be a very real and vital part of our missionary church program.

Statistical Department

Mrs. R. E. English, Grove City, Pa.

Someone has said "Stewardship is an obligation to live life at its best in order to make the Kingdom of God a reality here and now".

Christian Stewardship is expressed in service and sacrifice—a service which requires time and strength and talent. God's children, knowing that He so loved the world that He sent his only begotten Son to save it, with their Master's interest at heart are constrained to serve in order to further their Lord's desire to have all the world learn of Him. As stewards of earthly employers take an inventory of goods, so stewards of the Riches of Christ need to examine themselves to see if they are living up to their profession of trustworthiness.

We are obliged, again, to note that approximately only one-third of the women of the United Presbyterian Church have responded to the call for service through its various Missionary organizations. "God has time. We have an hour." His Kingdom will eventually come upon earth but if in our hour we withhold our service we stay the time of its coming.

As Mary in her great happiness exultantly cried 'He that is mighty hath done great things for me," so the refrain has come down through the ages and in the year 1928 more than ever can Christian Womanhood sing forth "He that is mighty hath done great things for me."

In recognition of this great honor shall not the women throughout the Church acknowledge their obligation of Stewardship—not only through their congregations but also in cooperation with the women of their

Church in the activities of the Missionary Society?

Twenty-five Presbyterials during the past year showed no gain in membership. Doors are swinging open. How shall we enter if there is not a corresponding gain in growth and interest?

We are well along in the present year and have faith to believe that the officers of our Presbyterial and local organizations are making it a matter of conscience and loyalty during our remaining months to enthuse our careless and indifferent sisters. We desire not only that a new joy in service may come into their own lives but, also, that there be an added force for righteousness which shall encourage and strengthen the hearts of the workers.

The Womens Missionary Magazine should be in every home. It is a well of missionary information, instruction and inspiration. If you fail to find in it the special information you desire, apply to that secretary whose duty it is to inform you. She will most gladly answer all questions to the best of her ability.

It is the duty of the Statistical Secretary to gather facts and figures relative to the work of the Presbyterial and local societies and also to use her influence in the organizing of Women's Missionary Societies where none exist. With the cooperation of the splendid secretaries the data was collected; Statistical Reports printed and mailed. Kindly report any changes in Presbyterial Officers at your earliest convenience. A few Statistical Reports still on hand will be mailed on receipt of 15 cents, which is less than cost of printing.

We have written each President endeavoring to point out encouraging or discouraging features peculiar to her Presbyterial with an urge to the organization of new societies and an increase in membership. It is most encouraging to have seventeen Honor Roll Presbyterials. From present indications we shall have an additional number this year. It is also encouraging to have a gain of 841 members last year, but these are so few when we consider that 48,715 women, young women and juniors were pledged for missionary service and rejoicing in the knowledge of what God has wrought through them during past years as members of the Women's General Missionary Society. May our prayer be that we as Christian Stewards may be made willing to "Rearrange our life activities in the light of the Great Commission."

Program Calendars

1929

For Women's and Young Women's Missionary Societies

of the

United Presbyterian Church

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Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Avenue, South Hills. Pittsburgh, Pa.

PEACE or WAR

The Christmas season with its message of "peace on earth, good will toward men," with its prophecy that the Babe of Bethlehem shall be the "Prince of Peace" turns our thoughts to the hope that the time will speedily come when wars shall cease. Surely women pray for lasting peace for though they go not out to battle yet they fight the bitterest battles of the war, at home.

What human sorrow and loss war brings! On the sides of that beautifully impressive Arc de Triomphe in Paris are four bas-reliefs symbolic of war. There is one that pictures so vividly the cruel heart-break of the call to arms. The young soldier is poised as though just in the act of rushing to answer the call; his aged father clasps him as though to restrain him, while his young wife holds up their little child for a last farewell.

Underneath this arch lies "the grave of the Unknown Soldier." One thinks of glory, heroism and the supreme sacrifice as he gazes upon this sacred spot with its everburning flame, but the day I stood there I thought also of the thousands upon thousands of children left fatherless by war, for on that slab there lay a little bunch of garden flowers tied with faded ribbon and on a card the pathetic inscription, "to my dear, dear papa."

May I tell you what we saw as we drove 125 miles out of Paris to Rheims over a small part of devastated France, where although it is over ten years since the World War the evidences of its destruction of human life and possessions are still visible?

We went out the beautiful valley of the Marne whose gently sloping hills were taken and re-taken in fiercely fought battles and whose waters must have been reddened with life blood. We visited those spots that seem almost American soil—Belleau Woods and Chateau Thierry—for they have been drenched in American blood, and we stood in solemn silence in that sacred place where marble crosses mark the graves of our heroic dead over whom flies the double flag of the Stars and Stripes and the Tricolor.

We pass through village after village, each one with its monument that was an eloquent though mute testimony of what that place had suffered in loss of life. The newer the buildings were the more absolute their destruction had been, reminders of the time when simple village life had been interrupted, homes broken up, household furnishings dear to the hearts of women destroyed, and then the bitter task of remaking homes anew with broken family circles.

We came to Rheims where that ancient shrine of beauty, the Cathedral, stands desecrated by the rude hands of War that do not spare the artistic nor the beautiful. "Thou sigh transfixed," she truly is, for she mourns many a vanished bit of sculpture, many a ruined arch, but more than all, her cherished and celebrated rose glass.

We drove home by the famous Hindenburg Line whose extent is still plainly visible, for no crops will grow on that great mass of concrete fortification; by the fields red with poppies whose roots seem to have gone down to blood and blossomed with its hue; by cemetery after cemetery with their countless crosses, or the cresent of the Mohammedan, or the star of the Jew, until one wonders that Europe had any man power left.

Nature has made such earnest ef-

forts to heal the wounds of war. She has thrown over the ruins yet unrestored, a cloak of living green and she has almost hidden the cannon on the battle field with ferns and vines. Would that in the councils of the nations, arbitration might work the same kindly and beneficient healing! But there must needs be more than arbitration to restrain the nations of the earth from war and bloodshed. What shall be the impelling power that shall hold back the hand from the sword? The answer is typified by the statue that stands at the top of the winding marble staircase in the Peace Palace at the Hague. It is a replica of "The Christ of the Andes," that statue moulded from war cannon that Chile and Argentina placed upon the mountain border of their countries. Only when Christ shall be present at the arbitration of international questions, only when His teachings shall sway the settlement of arguments shall we have lasting and abiding PEACE.

BOOK REVIEW

ROADS TO THE CITY OF GOD

By Basil Mathews, 50c. Friendship Press 150 Fifth Ave., New York, N. Y.

Those wishing a brief report of the Jerusalem Conference will find **Roads to the City of God**, most satisfying. It is a graphic description of that most wonderful gathering.

A thoroughly representative body of 240 missionary leaders from all parts of the Christian world met together for fifteen days on the Mount of Olives overlooking the city of Jerusalem. Dr. Basil Mathews, the author of this little book compares this conference to the Council of 50 A. D. recorded in Acts 15. Though centuries intervened between the two councils, yet there was a curious parallel in some of the subjects discussed, "namely the relation of the older and younger churches and the interracial problem." "The methods were the same . . . . a small group seeking and finding the will of God in a fellowship of thought and prayer".

These Christian leaders from 50 nations with varying backgrounds and experience were one in their decisions and conclusions. All realized that a "whole world of problem and task faces the expansion of Christendom."

In view of much of the loose thinking of today, Dr. Richter expressed this fundamental idea of the Church that "Christian missions are based on the great and absolutely unique acts of God for the redemption of mankind, particularly the sending of His only begotten Son, His death on the Cross for the atonement of the world, His resurrection as the beginning of a new God-given life for the redeemed race. Our message is to proclaim this unique redemption which has not and cannot have any parallel in the non-Christian religions. It is the urgent duty of the Church to stand decidedly and even stubbornly with both feet on this unique way of salvation proclaimed with one voice by the whole Bible."

The motive for missions is quoted from the Christian message of the Lausanne Conference on Faith and Order: "We cannot live without Christ and we cannot bear to think of men living without Him. We cannot be content to live in a world that is un-Christlike. We cannot be idle while the yearning of His heart for His brethren is unsatisfied. Since Christ is the motive, the end of Christian missions fits in with the motive."

When the group discussed the vexing question of race, such men as Max Yergan, Principal Hope and Dr. Jabavu "men from whose hearts bitterness had been removed", gave of their best thought to the brothers and sisters of other races. There were discussions and resolutions on the best means of promoting happiness between races. The author adds: "New light also must be sought from the life and teachings of Jesus which have bearing upon this program, as well as from the teachings of the apostles and the nature of the Christian Church in itself."

The Labor problem and the Rural Problem were almost as baffling.

"It is now a matter, not of vague hope, but of irrefutable fact that at Jerusalem these men and women differing in race, in communion, in language, in attitude, in theology, in social outlook and in political aspiration, reached a unity not tentative nor hesitant but whole-hearted and living and confident, and spoke a message, not trembling and halting but ringing and real, rooted in the verities of the past and reaching forward to the conquests of the future."

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

WOMEN'S AND YOUNG WOMEN'S MISSIONARY SOCIETIES

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Cloth, 75 cents; paper, 50 cents.
"What Next in Home Missions"
Cloth, $1.00; paper, 60 cents.

HELPS:

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"Suggestions to Leaders" of What Next in Home Missions, 15 cents.
"Prayer Cycle", 10 cents each; $1.00 per dozen.

MAPS:

Wall Map of Africa in two colors, showing locations of Protestant missions, Price, 60 cents.

Large Outline Map of Africa. For Wall Use. Price, 25 cents.

Small Outline Maps of Africa. For individual use. 25 cents per dozen.

JUNIORS AND BEGINNERS

TEXTBOOKS:

"Camp Fires on the Congo" (Junior) Paper, 50 cents.
"Under the North Star" (Junior) Cloth only, 75 cents.
"David and Susi" (Beginners) 25 cents each.
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"Prayers for Little Children." 25c.

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1928-1929

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Leaflets

and

Pageants

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Home Life in Africa, 3c.
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Abyssinia—Its Religions, 3c.
First Fruits, 3c.

PAGEANTS:

Kanjunda, or From Fear of the Enemy, 25c.
Robert and Mary, 25c.
The Color Line, 25c.
That Mission Study Class, October Magazine, p.365.

Where to Order?

Miss Elizabeth Milligan,
904 Publication Building,
9th St.,
Pittsburgh, Pa.

When to Order?

NOW

What to Order?

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How to Order?

From Directions given in the CATALOGUE OF PUBLICATIONS (send for one) and in the Literature Department of the Womens Missionary Magazine.

Tributes

MRS. LAURA E. PAULL

The W. M. S. of West Allis, Wisconsin, wishes to pay this tribute of love to the memory of Mrs. Laura E. Paull who fell asleep in Jesus on Sabbath afternoon, July 15, 1928.

Mrs. Paull has been an ardent worker and a leader in this society from its very beginning, being a charter member, until laid aside from her accustomed activities almost eight months ago. Few possess such a wide range of interests as she showed in her life. She was keenly alive to the welfare of both church and state and found time in her busy life to labor for both, being an active member of the D. A. R., a worthy daughter of one of the Temperance Crusaders and a Gold Star War Mother. She was especially interested in young people and their work .

She, also, can be justly styled "a student of two books." Living always near to nature's heart, she seemed to carry with her the wholesome atmosphere of the great outdoors and was an authority on birds and flowers.

But her greatest delight was in God's Word and His house, and in her home and in her church she will be most sorely missed. Her early home was in Ohio and there she was married in 1879 to James R. Paull, who with three sons preceded her in death. Beside her hosts of friends, three daughters mourn her absence, Mrs. Ruth Ballard, Miss Mary Paull and Mrs. Elsie Rectin.

But with the memory of her cheer and courage in our hearts, we dare not mourn. So, lying in the midst of the flowers she loved so well, we bid her farewell, confidently expecting to meet her "in the morning." Her body was laid to rest in Jamestown, Ohio.

Committee:
Mrs. J. L. Acheson, chairman.
Mrs. V. G. Fritts,
Mrs. B. O. Louden.

MRS. A. G. KING

The Women's Missionary Society of the United Presbyterian Church of Walton, N. Y., pays this tribute of love in memory of Mrs. Elizabeth King. Mrs. King being a faithful member of the Women's Missionary Society for many years, was probably more familiar with the affairs of our church both at home and in the foreign field than any other member. Blessed with an unusual intellect and of a sunny, cheerful nature, she was used of God in a large way as a blessing to her church and community.

She loved the church and has been a loyal member and supporter. The fragrance of her Christian character filled her home and flowed into the community where she lived. She was beautiful in life and beautiful in death. While we greatly miss her presence, and loving cooperation, yet we would not call her back, for we think of her as in the presence of Him, whom she delighted to serve.

To the family, we extend our sincere sympathy and commend them to the Master, whom she loved.

Resolved—That a copy of these resolutions be sent to the family and a copy sent to the **Womens Missionary Magazine.**

Committee:
Mrs. E. D. Kilpatrick,
Mrs. Sloan,
Mrs. Bryce.

MRS. D. R. MARTIN

A Tribute from the Women's Missionary Society of the 1st United Presbyterian Church, Providence, R. I.

On August 1st, 1928, our Life Member, Mrs. D. R. Martin, received the Grand Reward, and only as time passes will we fully appreciate the loss we have sustained in the passing of our dear sister and co-worker.

Since becoming a member of our Society, her work and service seemed not to have had any limits, and she was never known to fail in any task which was physically possible of attainment.

Her wonderful executive ability was soon recognized by the Ladies of the Boston Presbytery, and she was elected to the Secretaryship of that body and acted for many years in that capacity.

Although for the past few years she suffered agony, the extent of which was known to herself alone, her love for her Savior and His cause sustained her, and she retained to the last her happy, cheerful disposition which was an inspiration to all our members.

We would not presume to try to find words in the English language which would express the love we had for Mrs. Martin or the personal or spiritual value she was to our Society, but suffice it to say that her place will be almost impossible to fill.

Her memory will long be treasured in our hearts, and with God's help we shall carry on the work which was so dear to her, knowing that her wish was that we should not cease our labors, even long enough to mourn for her, and we shall do all we can to hasten the day when our Redeemer, King, Creator in peace returns to reign.

Signed, Mrs. D. C. Macleod,
Mrs. T. Lumsden,
Mrs. R. MacCulloch.
Committee

Treasurer's Report for July, August and September, 1928

PRESBYTERIALS	Foreign Mission	Foreign Salaries	Home Mission	Indian Mission	Freedmen's Mission	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work: Orphan's Home	Women's Asso. Work: Home for Ag. People	Women's Asso. Work: Columbia Hospital	Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
Albany	117.30													2.00	1.00		5.00		125.30
Allegheny	273.00	1525.00	164.00	78.00	82.00	5.00	25.00	15.00	9.00					8.00	5.00		120.00		2309.00
Argyle			300.00																300.00
Arkansas Valley	36.00	255.00	20.00	3.00	2.00	2.00			2.00					1.00	9.00		2.50		342.50
Beaver Valley	117.00	566.00	11.00	5.00	8.00										2.00				709.00
Big Spring	22.00	400.00		15.00	5.00	2.00			2.00						2.00				450.00
Boston		200.00																	200.00
Butler	191.00	213.00	132.00	16.00	66.00	18.00			17.00		16.00	16.00	17.00	6.00	28.00		10.00		746.00
Calendonia	135.00	136.00															5.00		276.00
Cedar Rapids		350.00		10.00			10.00												370.00
Chartiers	61.00	457.00	203.00	16.00	29.00	9.00		19.00	7.00	8.00	1.00	1.00	1.00	5.00	6.00	5.00	21.00		849.00
Chicago	34.00	200.00	46.00	13.00	9.00	5.00	4.00										5.25		316.25
Cleveland	1027.00	225.00	50.00			5.00		23.00							3.00				1333.00
College Springs	31.00	259.00	20.00	15.00	15.00	1.00	53.00		6.00	2.00	3.00	1.00	1.00	1.00	6.00				414.00
Colorado	27.00	175.00	28.00	9.00	10.00	3.00	10.00	20.00	2.00	1.00				2.00					287.00
Concordia	15.00																1.00		16.00
Conemaugh	6.00	150.00	50.00				5.53												211.53
Delaware	80.00	160.80	228.50																469.30
Des Moines	33.00	269.00	30.00	11.00	21.00	9.00	16.00	56.00	11.00		3.00	3.00	3.00		9.00		5.00		479.00
Idaho	8.00	18.00	11.00	6.00	3.00	1.00			3.00	3.00	1.00			3.00	1.00				58.00
Illinois Southern	51.00	130.00	15.00	15.00	11.00												25.00		247.00
Indiana		70.00																	70.00
Indiana Northern	22.00	10.00	15.00	14.00	15.00	3.00	4.00		4.00	1.30	5.00	6.00	3.00	5.90	2.00				110.20
Kansas City	188.00	412.00	26.00	13.00	13.00	2.00	5.00	10.00	2.00	.85				5.00	5.00		5.00		686.85
Keokuk	8.00	238.00	21.00	4.00	6.00		4.00	25.00						6.00	2.00				314.00
Kiskiminetas	70.00	25.00	29.00	1.00	1.00	1.00		5.00		1.00				1.00					134.00
Los Angeles	137.00		50.00	8.00	12.00	1.00		36.00	1.00					1.00	11.00				257.00
Mansfield	28.00	17.00	18.00	5.00	5.00														73.00
Monmouth	54.00	236.00	10.00			1.00			4.00		1.00	2.00	1.00	1.00	1.00				311.00
Monongahela	109.00	3350.00	635.00	110.00	210.00	25.00		35.00		40.00					25.00				4539.00
Muskingum	40.00	400.00	40.00	45.00	40.00	20.00		30.00	20.00								12.00		647.00
Ohio First	13.00	300.00	56.00		12.00	13.00	14.00	9.00	18.00	5.00				4.00	5.00				444.00
Oklahoma	5.00	15.00	5.00	5.00	5.00			10.00											50.00
Omaha	44.00	150.00	17.00		4.00												5.00		220.00
Oregon	12.00	206.00	7.00		3.00					4.00									232.00
Pawnee	8.00	122.00	18.00	5.00	5.00										1.00				159.00
Philadelphia	111.00	300.00	5.00	5.00	7.00	3.00	13.00		23.00	3.00				7.00	3.00				480.00
Puget Sound	79.00	61.00	49.00	16.00	16.00	5.00			10.00	2.00									238.00
Rock Island	48.00		1.00	6.00	6.00	4.00		5.00	4.00		1.00	1.00	1.00		1.00				78.00
San Francisco	19.00	132.00	9.00	3.00										1.00					164.00
Spokane	11.00	20.00	14.00		4.00			10.00											59.00
Steubenville	21.00	85.00						75.00		4.00				1.00					186.00
Texas		50.00								1.00				2.00					53.00
Westmoreland	163.00	1258.00	189.00	58.00	84.00	7.00	26.00	47.00	20.00	19.00				27.00	18.00		19.00		1935.00
Xenia	115.00	766.00	40.00	4.00		12.00			13.00	5.00				7.00	2.00		20.00		984.00
Avalon S. S.		200.00																	200.00

Boulevard S. S.		100.00															100.00
Coraopolis Cong & S. S.		300.00															300.00
Fourth Church, N. S.		266.67															266.67
First Los Angeles		198.00															198.00
Mr. & Mrs. J. A. Miller		800.00															800.00
Marissa Cong.		200.00															200.00
North Bend Cong.		175.00															175.00
Roch't'r, N. Y. Cong. &S.S.		199.98															199.98
Sparta Cong.		200.00															200.00
Est. of W. L. Taylor		250.00															250.00
First Toledo S. S.		50.00															50.00
Valencia Cong.		200.00															200.00
First Wash., Ia., Cong.		150.00															150.00
Walton, N. Y., S. S.		100.00															100.00
The Woods Sisters		800.00															800.00
David M. Stewart	50.00		50.00		50.00												150.00
Mrs. J. P. Cameron	100.00																100.00
Mr. & Mrs. J. Q. Crawford	100.00																100.00
Ida M. Carothers Bequest															736.36		736.36
Carrie P't'n Giffen, Beq't															4653.50		4653.50
Mrs. Sadie R. Lawrence B't															500.00		500.00
Annuities															1250.00		1250.00
Returned on Loans					10.00									2550.00	755.30		3315.30
Parsonage Repayments						5908.61											5908.61
Investment Income															10181.50		10181.50
Interest									1185.62								1185.62
New World Mov. Com.														17.82			17.82
Refunds	2218.60		123.20	8.00	4.00							269.04			7.00		2624.84
Individuals, Classes, etc.	242.69	5.00															247.69
TOTAL	6280.59	18106.45	2747.70	517.00	773.00	6065.61	189.53	430.00	178.00	1285.77	81.00	30.00	27.00	365.94	148.00	2572.82	260.75	18083.66	58092.82

Mrs. J. B. Hill, Treas., 1531 Denniston Ave., Pittsburgh, Pa.

PARSONAGE PAYMENTS

June 26, 1928 to Sept. 28, 1928

Ingleside Community, Calif.	39.96
Somerville, Ind.	65.38
Florence Ave., Los Angeles, Calif.	112.13
Granger, Wash.	23.55
Barstow Colony, Calif.	34.63
Weiser, Idaho	25.00
North Hill, Akron, Ohio	154.66
Roberts, Idaho	27.75
1st Akron, Ohio	74.50
Russellton, Pa.	96.66
King Hill, Idaho	38.85
Ontario, Ore.	57.00
Ingram, Penna.	277.50
Knoxville, Pittsburgh, Pa.	70.63
DeWitt, Iowa	33.00
Warren, Ohio	116.00
San Jose, Calif.	29.70
Beaumont, Calif.	98.88
3rd Rock Island, Ill.	77.36
Stuttgart, Ark.	950.00
2nd Cleveland, Ohio	155.00
Brownlee Woods, Youngstown, Ohio	154.66
Culver City, Calif.	131.47
Ingleside Community, Calif.	39.96
Harmerville, Penna.	45.00
Military Ave., Detroit, Mich.	80.04
Tulsa, Okla.	82.40
Granger, Wash.	23.55
Fairmont Park, Canton, Ohio	249.75
Freeport, Penna.	188.44
Ewing, Nebr.	55.50
3rd Rock Island, Ill.	38.66
Harmarville, Pa.	13.36
Weiser, Idaho	25.00
San Jose, Calif.	29.70
Colorado Springs, Colo.	105.94
Boyden, Iowa	58.86
Harmarville, Pa.	45.00
Ingleside Community, Calif.	39.96
Ingleside Community, Calif.	39.96
Woodville, Pa.	173.34
First Wichita, Kansas	70.63
Beechview, Pittsburgh, Pa.	50.00
Alliance, Ohio	145.00
Norfolk, Va., Freedmen's Board	164.79
North Ave., Baltimore, Md.	77.70
Granger, Wash.	23.55
Gibson Heights, Youngstown, O.	141.25
Moundsville, W. Va.	70.63
King Hill, Idaho	38.85
3rd Rock Island, Ill.	38.66
Weiser, Idaho	25.00
Warrendale, Pa.	94.17
3rd St. Louis, Mo.	94.17
Oneonta, N. Y.	100.00
Slovak Calvinist, Lakewood, Ohio	105.94
Meridian, Pa.	31.91
Brooklyn, Cleveland, Ohio	82.40
Harmarville, Pa.	45.00
Ingleside Community, Calif.	39.96
San Jose, Calif.	29.70
Indiana Harbor, Ind.	105.94
Leetsdale, Penna.	154.67
TOTAL	5908.61

MISCELLANEOUS GIFTS

For July, August and September

Mrs. J. A. McDonald	$ 10.00
Try Circle Class	5.00
Women's Bible Cl., 1st Slippery Rock	28.40
Y. P. C. U., South Illinois Presbytery	50.00
Class No. 9, Idaville S. S.	10.00
Mrs. Brandon's S. S. Class	30.00
Mrs. Albert Morrison	5.00
Second St. Louis	6.20
Luxor Society, Detroit	35.00
Elsie Bender	18.09
Fourth Church, Pittsburgh	50.00
TOTAL	$247.69

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY.

Miss Mary J. Campbell, 15 Rajpur Rd., Delhi, India

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Gujranwala
Miss Helen Artman, 1920 .....Pasrur
Miss Agnes Ballantyne, 1925 .....Sialkot City
Miss Kathryn Beattie, 1920 .....Sangla Hill
Miss Minnie Beatty, 1912 .....
Miss Roma Beatty, 1909 Badomali, Sialkot District
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Rebecca Jean Black, 1921 .....
Miss Lois Boyd, 1918 .....Sialkot City
Miss Frances E. Brown, 1928 .....Sialkot
Miss Lois M. Buchanan, 1910 .....Sialkot City
Miss Evelyn Cathcart, 1925 .....Pathankot
Miss Marie E. Cash, 1926 .....Sangla Hill
Miss Henrietta Cowden, 1905 .....Sialkot
Miss Laurella G. Dickson, 1897 .....Pathankot
Miss Margaret Fehlman, 1913 .....
Miss Betsy Fleming, 1913 .....
Miss Vida J. Graham, 1922 .....Pathankot
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....
Miss Flora E. Hormel, R. N., 1925 .....Sheikhupura
Miss Janette Howland, 1921 .....
Miss Florence Jones, R. N., 1920 .....Sialkot City
Miss Olive Laing, 1912 .....
Miss Sara Jane Lamont, 1928 .....Sialkot
Miss Mary A. Lawrence, 1893 .....Rawalpindi
Miss Mary F. Lincoln, R. N., 1919 .....Sargodha
Miss Mary E. Logan, 1891 .....Jhelum
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot City
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss Rosa McCullough, 1879 .....
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Mary R. Martin, 1890 .....Sangla Hill
Miss Maude Mitchell Miller, 1925 .....Sheikhupura
Miss Henrietta Moore, 1898 .....Pathankot
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Esther Moyer, 1924 .....Lyallpur
Miss Margaret L. Murdoch, 1924 .....Lyallpur
Miss Janet E. Nesbitt, 1925 .....Zafarwal
Miss Willa Ramsey, 1921 .....
Dr. Faith W. Reed, 1926 .....Sialkot City
Miss Laura Reynolds, 1924 .....Sargodha
Miss Louise Scott, 1916 .....Gujranwala
Miss Rose Shereda, 1928 .....
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....Pasrur
Miss Vivian L. Trimble, 1921 .....
Miss Evelyn Tromans, 1923 .....Pasrur
Miss Edna Ward, 1923 .....Sargodha
Miss Helen V. Weede, 1928 .....
Miss Georgia Wengert, 1919 .....Jhelum
Miss Josephine White, 1884 .....Rawalpindi
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Pasrur
Miss Carrie Worman, 1921 .....
Miss Gertrude E. Zink, 1919 .....Sangla Hill

NOW IN THIS COUNTRY

Miss Theresa Brownlee, 1922 ....Zenith, Kansas
Miss Ella Gordon, 1893, ...Pattersonville, N. Y.
Dr. Reba C. Hunsberger, 1921 .....
....6049 Kingsessing Ave. Philadelphia, Pa.
Miss Flora Jameson, 1903 .....
.....34 Bonvue St., N. S., Pittsburgh, Pa.
Miss Mary Kyle, 1904, Phon., Garfield Co., Mont.
Miss Jean Morrison, 1895 .....
.....829 S. Second St., Oskaloosa, Ia.
Miss Lorena B. Taylor, 1922 .....Mineola, Kansas
Miss Cynthia Wilson, 1875 ..... Pasadena, Calif.
Miss Rosa T. Wilson, 1886 .....
36 North Chester Ave., Pasadena, Calif.

EGYPT

Miss Mildred Allison, 1926 .....Cairo
Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Leota Cabeen, 1909 .....Alexandria
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Miss Lucia Dwight, 1919 .....Tanta
Mrs. Sara M. Eby, R. N., 1926 .....Cairo
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Davida Finney, 1914 .....
Miss Minnehaha Finney, 1894 .....Tanta
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Martha C. Glass, 1921 .....
Miss Alice Grimes, 1924 .....Cairo
Miss Rena Hogg, 1896 .....Assiut
Miss Isabel G. Hosack, R. N., 1912 .....Cairo
Miss Elizabeth Kelsey, 1928 .....
Miss Lois D. Kingan, 1926 .....Cairo
Miss Lucy Lightowler, 1921 .....
Miss Lillian McClelland, 1923 .....Alexandria
Miss Jeanette McCrory, 1916 .....Benha
Miss May E. McFarland, 1919 .....Cairo
Miss Carol McMillan, 1906 .....Tanta
Miss Helen J. Martin, 1914 .....Cairo
Miss E. Roxie Martin, 1901 .....Cairo
Miss Dora Mason, 1918 .....Alexandria
Miss Sara B. Meloy, 1923 .....Tanta
Miss Helen J. Noordewier, 1921 .....
Miss Marion Paden, 1920 .....Zagazig
Miss Venna R. Patterson, 1924 .....Cairo
Mrs. Rachel Tracy Seiver, 1925 .....Fayoum
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Margaret A. Smith, 1872 .....Cairo
Miss Nellie C. Smith, 1911, Alexandria
Miss M. Frances Tait, 1925 .....Cairo
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Ethel Weed, 1919 .....Alexandria
Miss Elizabeth S. White, 1924 .....Cairo
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther W. Wilson, 1919 .....Luxor
Miss Margaret Work, 1924 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut
Miss Laura Wright, 1921 .....

NOW IN THIS COUNTRY

Miss Jean S. Campbell, 1923 .....Portersville, Pa.
Miss Mary F. Dawson, 1922 % L. W. Dawson
.....404 W. Main, St., Pullman, Wash.
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss May Holland, R. N., 1913 .....
....% 904 Publication Bldg., Pittsburgh, Pa.
Miss Frances M. Patton, 1922 .....
.....% W. C. Patton, Sparta, Illinois
Miss Estelle Robertson, 1922 .....
.....%59 Westwood Ave., Crafton, Pa.
Miss Jane C. Smith, 1922 .....
.....438 N. Market St., Ligonier, Pa.
Miss Laura B. Walker, 1904, % Mrs. Joseph Walker, 606 Beechwood Ave., Carnegie, Pa.

SUDAN

Miss Mary Cole, 1919 .....Wadi Halfa
Miss Una Cole, 1918 .....Khartum North
Miss Esther Minta Ganter, 1928 ....Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Aulora R. McIntyre, 1919 .....Omdurman
Miss Marguerite M. McClellan, 1926 ....Wadi Halfa
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss C. Blanche Soule, R. N., 1921 .....Nasser
Miss Frances Turk, R. N., 1921 .....Khartum North
Miss Madeline Wilson, 1924 .....Khartum North
Miss Marguerite Wilson, 1928 .....Khartum North

NOW IN THIS COUNTRY

Miss Lillian Billington, 1927, ...
.....509 High St., Bellingham, Wash.
Miss Elsie E. Grove, 1912, 2954 Zephyr Ave.,
.....Corliss Sta., Pittsburgh, Pa

ABYSSINIA

Miss Viola May Bayne, R. N., 1924 .....Gore
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Isabel Blair, 1922 .....Saye

NOW IN THIS COUNTRY

Miss Hazel Ewing, 1923 .....
.....1197 Main St., Woodlawn, Pa.
Miss Elizabeth McKibben, 1924 .....
....1218 Juniatia St., N. S., Pittsburgh, Pa.
Mrs. Ruth Lobaugh Walker, 1923 .....
% Mr. C. R. Lobaugh, Conoquenessing, Pa.
Miss Florence D. White, 1923 .....
.....c/o Mr. E. R. White. Cortland, Ind.

A Little Time Apart

THE NEW YEAR

"Another year, with all its hopes and fears,
Has sunk into the deep abyss of time;
And on the threshold of the new we stand,
Like travelers to a strange and distant clime."

We are leaving the old year behind, but we are not leaving Christ in the dead year. We need not be afraid, therefore, to go forward, if we go with Him! We have not passed this way heretofore, and it is all strange to our experience; but Christ knows and He will guide us, and all will be well if we put our hand in His.—J. R. Miller.

My times are in Thy hand:
I know not what a day
Or e'en an hour may bring to me,
But I am safe while trusting Thee.
—Newman Hall.

"A year untried before me lies,
What it shall bring of strange surprise,
Or joy or grief, I cannot tell;
But God, my Father knoweth well.
I make it no concern of mine,
But leave it all with Love Divine.

No ill can come but He can cure,
His word doth all of good insure:
He'll see me through the journey's length,
For daily need give daily strength.
'Tis thus I fortify my heart,
And thus do fear and dread depart."
—Selected.

In going forward from year to year one of the secrets of a true life lies in cutting loose from the past. No year is good enough to be a standard for the one that comes after it. Each new year should be a step in the mountain climb, lifting our feet a little higher into clearer air and heavenlier atmosphere.—J. R. Miller.

"There is a sense in which we should forget our past. It is unwise to live looking back. We should keep our eyes ever turned forward to new hopes, new attainments, new achievements."

Let the year be given to God in its every moment. The year is made up of minutes. Let these be watched as having been dedicated to God. It is in the sanctification of the small that the hallowing of the large is secure.—G. Campbell Morgan.

"Each morning the voice of God whispers to us "You have not passed this way heretofore; therefore keep your eyes on your Guide."

"Our Father, through the coming year
We know not what shall be;
But we would leave without a fear
Its ordering all to Thee.

But calmly, Lord, on Thee we rest;
No fears our trust shall move:
Thou knowest what for each is best,
And Thou art perfect love."

Doors are opening or closing all the time in life, and which they shall do for you depends on the way you grasp or fail to grasp the opportunities that come to you. Be watchful; be ready to act.—Maltbie D. Babcock.

"Let us do better work by living nearer to the King, and know more fully the privilege and joy of service by a completer abandonment to Him."

Good habits are not made on birthdays, nor Christian character at the New Year. The workshop of character is every day life. The uneventful and commonplace hour is where the battle is won or lost.
—Maltbie D. Babcock.

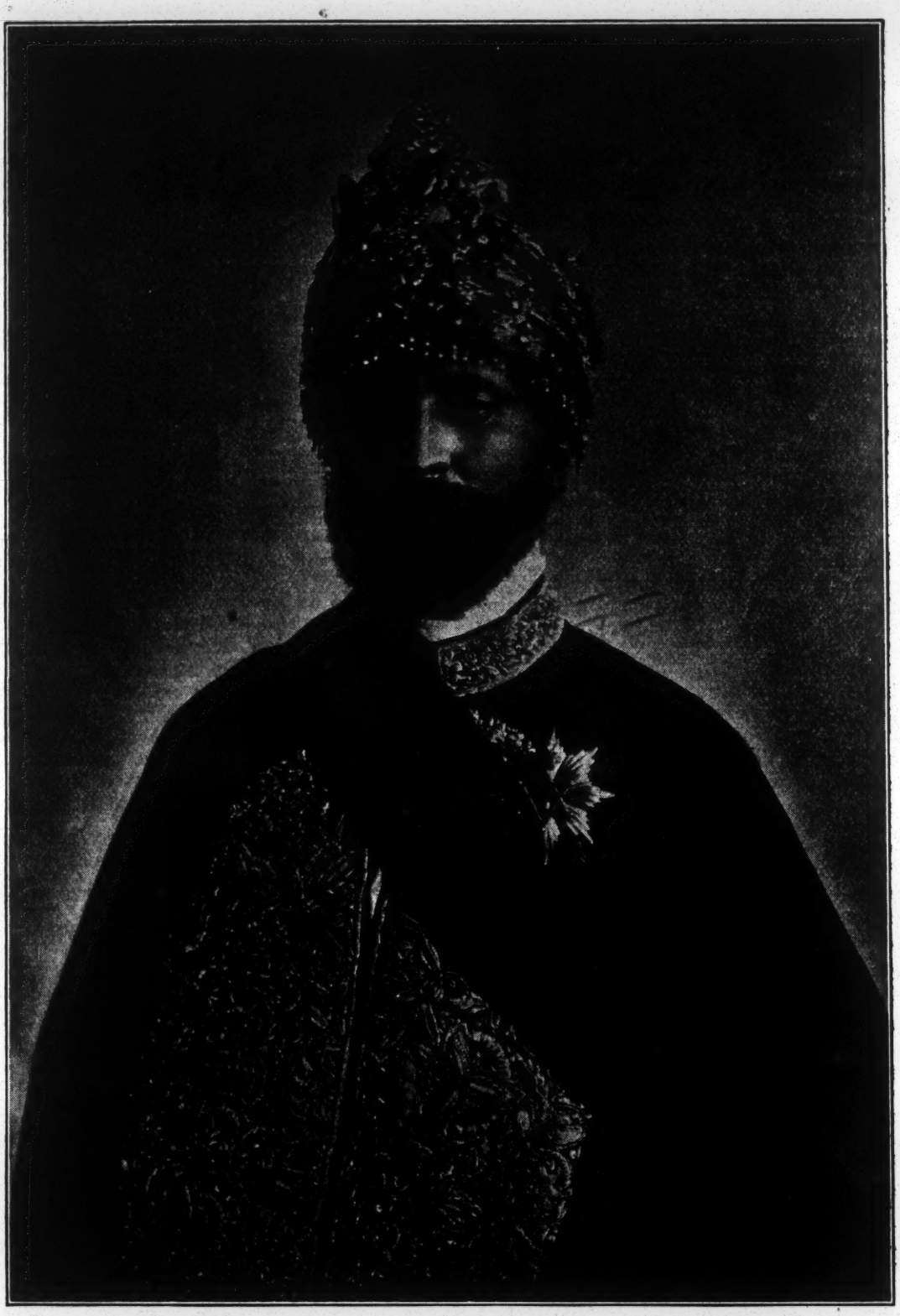
Make straight paths for your feet; somebody is just behind.—J. H. Jowett.

"When we walk amid the shadows and the skies are overcast,
When we linger half bewildered 'twixt the future and the past,
We shall always find the Master at the parting of the ways,
We shall hear His gentle whisper, "I am with you all the days."

So be my Helper, Father comfort me!
With staff and rod,
Till I shall give Thee back Thy year, well lived
For man and God.—Henry H. Tweedy.

What shall be our purpose and aim for the New Year? Shall it not be to live and serve for the glory of God?—Let this be our prayer.

"Thy glory alone, O God,
Be the end of all I say.
Let it shine in every deed
Let it kindle the prayers I pray.
Let it burn in my inmost soul
Till the shadows of self pass away,
And the light of Thy glory, O Lord,
Be unveiled in the dawning of day."
—Mrs. Mary Porter Kyle.



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INTERPRETATION
To my dear friend, Dr. Lambie.
H. J. H. Ras Tafari.

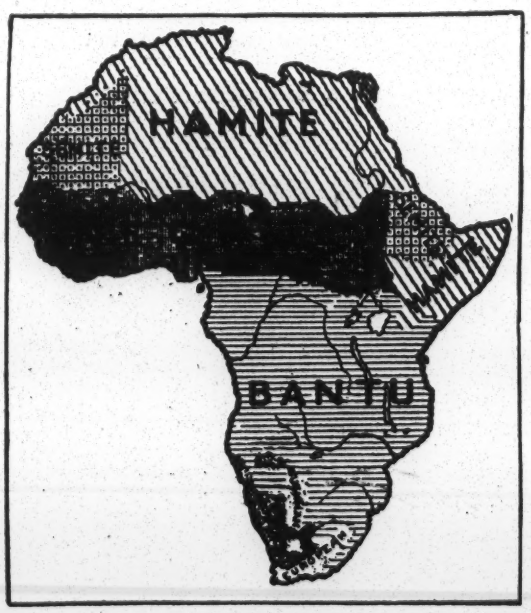
RAS TAFARI MAKONEN
Crowned King of Ethiopia, October 7, 1928.

See page 530.

WAZERO MANEM, QUEEN OF ETHIOPIA

THE RACES OF AFRICA

Probably the first people to enter Africa were the little copper-colored *Bushmen,* a race of hunters averaging about 4 feet 6 inches in height. They wandered southward. The next important arrival seems to have been the *Negro* race, a powerful, black people who entered somewhere in the neighborhood of Abyssinia or Somaliland and moved westward right across the continent. Then came the *Hottentots,* a pastoral race, slender, though sometimes tall, and of olive-yellow complexion. They seem to have originated in the neighborhood of the Great Lakes, or possibly rather farther north, probably by a fusion of Bushmen with Negro, or perhaps even with the Hamitic peoples. Like the Bushmen, the Hottentots moved southward till they reached the southwestern corner of the continent. Then there arose, somewhere in the vicinity of Kenya, a great hybrid race, possibly by the ingrafting of Hamitic and Semitic people upon a Negro stock—a proud warlike race, strong, and of rich brown color. In successive waves, and in three distinct lines of advance, they moved southward, and gradually occupied almost the entire peninsula—the great *Bantu* peoples of today. Meanwhile *Hamites* and *Semites* had occupied the whole of North Africa; they are the Mohammedan races of the Mediterranean seaboard.



Africa and Her Peoples
F. Deaville Walker.